

RANNA

GADĀYUDDHAM – THE DUEL OF THE MACES

Edited by
Akkamahadevi

Translated by R.V.S. Sundaram and Ammel Sharon



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Gadāyuddham

The *Gadāyuddham* (The Duel of the Maces) is a *kāvya* composed in classical Kannada literary style at the turn of the eleventh century CE. It is written in *campū*, a genre that developed in the tenth century as a mixture of poetry and prose. Ranna's poem is remarkably dramatic in nature and is a meditation on the cost of war. Crisp dialogue, body gestures and imagery fill the poem. It is as if the poet were giving us directions for a play.

Ranna employs 'flashbacks', a technique called *simhāvalōkana*, that is, a lion turning casually to glance behind him. Ranna builds up to the duel through characters recalling episodes of injury or through lamentation. The duel occupies only a short space in the eighth canto, but Ranna takes this time to fill in past episodes and reflect on the impact of war. This thousand-year-old poem will interest scholars as well as lay readers.

Purushothama Bilimale is Professor, Kannada Language Chair, Centre of Indian Languages, SLL&CS, Jawaharlal Nehru University, New Delhi.

R.V.S. Sundaram was Professor and Director of the Kuvempu Institute of Kannada Studies at the University of Mysore. He was also a visiting professor at the University of Pennsylvania.

Ammel Sharon holds an M.Phil. degree from the Centre for Studies in Social Sciences, Kolkata.

Akkamahadevi was Assistant Professor of Kannada at the University of Mysore. She holds an M.Phil. degree in translation and a PhD degree in South Indian Studies.

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General Editor

PURUSHOTHAMA BILIMALE

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Gadāyuddham

The Duel of the Maces

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KANNADA LANGUAGE CHAIR

Jawaharlal Nehru University

New Delhi



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A Note from the Kannada Language Chair

Instituted in November 2015 by the Department of Kannada and Culture, Government of Karnataka, Kannada Language Chair of the Jawaharlal Nehru University, New Delhi is dedicated to promote excellence in teaching, researching and publishing on language, literature and culture of Karnataka in all its multilingual and plural manifestations. The Chair encourages comparative studies across a wide range of domains and also aims at disseminating knowledge of Kannada language, literature and culture both at national and international levels.

The Chair has taken up translation projects with the objective of rendering into English a whole gamut of classical and non-classical Kannada texts of seminal nature. This process has been initiated with the translation of three major texts of tenth century – *Kavirājamārgam* of Śrīvijaya, *Vaḍḍārādhane* of Sivakōṭyācārya and *Gadāyuddham* of Ranna.

The current book *Gadāyuddham* is a celebrated classical Kannada text written by most powerful poet Ranna of tenth century. He is known as one of the ‘three gems’ (*ratnatraya*) and also given the title ‘the emperor of poets’ (kavi cakravarti). Ranna retold *Mahābhārata* on the model of Ādi Kavi Pampa’s *Vikramārjuna Vijayam*.

Most of the critiques treat *Gadāyuddham* as a static text, solidified in time and space. However, this popular text is not just a ‘text’, but expanded itself over the centuries to become a family of literary and performance traditions in Karnataka, yielding to the social imaginaries and the historical aspirations of artists, sculptors, musicians, and many others. Such multiple narratives should have been a part of understanding *Gadāyuddham* text.

There are hundreds of sculptural representations of Bhīma and Duryōdhana fighting each other on the banks of Dvaipāyana lake, carved on the walls and pillars of temples in Karnataka. The fifteenth century poet, Kumāravayāsa once again recreated *Gadāyuddham* in Bhāmini Saṭpadi which helped the text to reach out vast audience through singing and also helped the performers of *gamaka* tradition to reach much wider audience. The medieval harikathā tradition also made *Gadāyuddham* a popular episode among common folk. During the early part of twentieth century, *Gadāyuddham* has been rewritten for yakṣagāna performance which transformed the classical text into a living text for the benefit of contemporary audience.

Thus *Gadāyuddham* has created a complex interrelationship between living texts, recitations and performances which needed to be discussed intensely by the scholars.

Translating such classical texts into English is a challenge beleaguered with difficulties. Leading scholars of classical Kannada, R.V.S. Sundaram, Ammel Sharaon and Akkamahadevi have jointly accepted these challenges and made translation a possible. I thank all of them for their industriousness and commitment. I consider this an auspicious beginning paving the way to more translations of the same text for years to come.

The generous support of Kavi Cakravarti Ranna Pratishthana, Mudhol, Karnataka makes it possible for Kannada Language Chair to publish this book. I thank them for their support!

I am thankful to Manohar Publishers & Distributers for taking this onerous task of publishing the daring translation of a monumental Kannada work.

PURUSHOTHAMA BILIMALE
Professor, Kannada Language Chair
Centre of Indian Languages, SLL&CS
Jawaharlal Nehru University, New Delhi

A Note on Transliteration

Transliterating a regional text like *Gadāyuddham* requires special attention. It varies from transliterations of Sanskrit texts, which do not fit the case of Old Kannada and other Dravidian languages. Since Kannada has both long and short letters, *ē* and *ō* are employed to differentiate them.

There are special sounds and letters like *ḷa* (retroflex lateral sound different from ‘*la*’), *ṛa* (trill different from the flap ‘*ra*’) and a peculiar sound, now pronounced as *ḷa* and found frequently in Old Kannada called ‘*raḷa*’. These two are denoted as *ṛa* and *ḷa*.

The *anusvāra* which is governed by certain rules in Sanskrit is pronounced as ‘*m*’. But the *anusvāra* replaces all nasals in Kannada, which confuses the reader who is unable to distinguish between the masculine singular ending (‘*n*’) and neuter singular ending (‘*m*’). If the *anusvāra* is used for all the nasals, the singular ‘*ān*’ (I) and plural ‘*ām*’ (we) would be written in the same way, adding to the confusion. Hence, we have retained the original pronunciation of the sounds. Nasals are represented by their respective symbols (‘*ṇ*’ for velar, ‘*ṅ*’ for palatal, ‘*ṇ*’ for retroflex and ‘*n*’ for alveolar or dental nasal) while ‘*m*’ is used for both the labial nasal ‘*m*’ as well as the *anusvāra* which is also pronounced as ‘*m*’.



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Introduction

The *Gadāyuddham* (The Duel of the Maces) is a *kāvya*, composed in classical Kannada literary style at the turn of the eleventh century CE. Based on a single episode in the *Śalya Parva*, the ninth book of the *Mahabharata* depicting the decisive battle between the cousins, Bhima and Duryodhana, the *Gadāyuddham* brings the great battle to an end. The poem bears another title, the *Sāhasabhīmavijayam* (The Victory of Daring Bhima).

However, we have chosen to call it by its popular name, *Gadāyuddham*, which is also the name its poet Ranna uses when introducing his work in verses 1.32, 33 and 34. Further, the earlier printed editions also carried this title. The literary critic, T.N. Srikantaiah published an abridged version in 1949 called *Gadāyuddha Saṅgraha*. B.M. Srikantaiah called his adaptation for the stage, *Gadāyuddha Nāṭaka*. *Sāhasabhīmavijayam*, on the other hand, is the attributed title because it appears in the colophon at the end of each *āśvāsa* or canto that summarizes its respective theme. Since Pampa (902-75 CE), considered the *ādikavi* or first poet of Kannada literature dedicated his work, *Vikramārjunavijayam*, to his patron Arikesari II, it is believed that the *Sāhsabhīmavijayam* is patterned along the same lines. Yet Ranna portrays Duryodhana, the anti-hero as a heroic *kshatriya*, a loyal friend and a loving brother. Hence, the title *Gadāyuddha* recognizes not one, but two formidable opponents and heroes.

Ranna identifies Bhima with his patron, the Western Chalukyan king, Irivabedanga Satyashraya who ruled between 997 and 1008 CE. In the second canto, he provides a brief genealogy (*vamśāvalī*). Here we observe an attempt to link the Western Chalukyas of Kalyana with the earlier Chalukyas of Badami to further an imperial vision that connects the Kalyana rulers to ancestors in

Ayodhya (Narasimhachar 1911; Pollock 2006, p. 155). This link would soon be standardized in inscriptions and serves as a reminder that historical records or textualized history are not to be taken at face value but provide an insight into the changing nature of self-representation and a concern for shaping public memory.

Ranna was born in Muduvolal (now Mudhol) in present day Bagalkot district in 949 CE to a Jain family of bangle-sellers. Having studied Sanskrit, Prakrit and Kannada, he was patronized by a Ganga minister, Chavundaraya, and later appointed to the court of Ahavamalla Tailapa II (973-97 CE) where he earned the title *kavi cakravarti* (poet-emperor). He continued in the court of Tailapa's son, Irivabedanga Satyashraya (997-1009 CE) to whom he dedicates this work. Remarkably self-assured, Ranna pours scorn on pretend-poets and challenges readers to evaluate his work. Other works attributed to him are the *Paraśurāma caritam*, *Cakrēśvara caritam*, *Ajitapurāṇam* as well as a lexicon, *Ranna-kanda*. T.N. Srikantaiah speculates that the *Cakrēśvara Carite*, a lost work by Ranna may have been dedicated to Tailapa II. The *Ajitapurāṇam* composed in 993 CE, is based on Ajitanatha, the second Tirthankara.

How might we understand the relationship between the Sanskrit epic and regional retellings of the *Mahabharata*? Are the early Kannada retellings a part of the Indo-European tradition of the hero? Are they discontinuities that disturb the imagined community of the primary epic, reshaping it towards 'new political ends'? (Hiltebeitel 2011, pp. 42-3). The period between the ninth and thirteenth centuries in the Kannada land was infused with the sentiment of *vīra* or heroism (Settar and Kalaburgi 1982). It is evident in literary compositions of the period as well as the density and spread of hero stone memorials that recorded warrior bravery and promised soldiers a place in heaven. Cynthia Talbot remarks that as the paradigmatic epic of war, the *Mahabharata* was usually the first Sanskrit epic to be adapted in regional literatures (Talbot 2016, p. 138). This is because, as Sheldon Pollock has presciently

noted, the epic had geo-political significance and courts endeavoured to produce its idea of the world within their region.

Pampa, Ponna and Ranna, considered the three gems of classical Kannada literature, belonged to the Jain religion. The poem's religious intent is rather different from religion as we understand it today. The poem stretches over vast regions: the earth, vanquished rulers and their kingdoms, and speaking in the same breath of the heavens and the underworld. We meet gods, varieties of spirits and divine creatures like celestial *apsara* maidens. The Jaina poets had to contend with a *Vaidika Mahabharata* which extolled violence through its heroic characters. Indeed, as Hiltebeitel's studies show, the central problem of the *Mahabharata* appears to be reconciling inevitable violence with the means to bring about the cessation of violence. Yet the Śramana Jains would find such an ideology difficult to digest. Pampa and Ranna give little place to Krishna in their works. Though Ranna begins his cantos with invocations to Vaishnava deities, his treatment of Krishna is as a king and advisor, eschewing the strong *bhakti* theme of the Sanskrit epic. Through Duryodhana, Krishna is frequently criticized for his unethical decisions. Nevertheless, the Chalukya crest was the boar (*Varahalāñchana*), significant because of the oft-repeated invocation, 'where the whole earth is said to be sustained with ease by Vishnu incarnate as the Boar' (Ramesh 1983). Ranna appears to negotiate his presence in the court by composing separate works, the Jaina *Ajitapurāṇam* and the worldly (*laukika*) *Gadāyuddham*. Ranna employs poetics as a critique of violence, for the heroic *rasa* (*vīra*) of the two warriors is overshadowed in the poem by *bhībhatsa* and *raudra* sentiments – rage and disgust.

The poetic style of a regional *kāvya* like the *Gadāyuddham* was shaped by the second millennium assertion of 'vernacular' languages. Across the subcontinent, Pollock says, Sanskrit lost its eminent place as regional languages came to the fore. The earliest treatise of poetics in Kannada is the ninth century *Kavirājamārgam* (KRM). Though it addresses topics of grammar,

prosody and lexicon, the *KRM* endeavours to locate itself in a particular geographic and cultural setting, an effort distinct from the ‘cosmopolitan’ literary cultures of Sanskrit and Prakrit (Srivijaya 2017). Ranna says that Kannada is spoken over two lands, and the Kannada spoken in Puligere is the true Kannada (1.42). The *Epigraphia Indica* records a 930 CE inscription that says, ‘In the circle of the land of Bharata is a perfect ornament, the region of Kuntala, and a very gem in this realm is the people-
place of Purikara [Puligere], the Two Six-Hundred [administrative unit]’ (*EI* 13: 311, lines 24-5). It helps to remember that the relationship between language, land and people has changed over time. If early Kannada literature is characterized by a relationship between language and land, the modern history of South India has seen this relationship recast as one between language and people, becoming a veritable identity (Mitchell 2009).

The *KRM* distinguishes a *dēśi* Kannada literary style from the dominant Sanskrit *mārga* style. *Dēśi* style is marked by a local ‘naturalness’ without the arduous complex forms employed in Sanskrit literature. Like other poets, Ranna is an *ubhayakavi*, well versed in both Kannada and Sanskrit. The *Gadāyuddham* is written in *campū*, a genre that arose in the tenth century as a mixture of poetry and prose. It is only alluded to in the *KRM* which terms it a *gadya-katha* (prose narrative). With its long prose sections, it is a genre well-suited to reading, and unlike purely metrical poems, it cannot be sung.

While the Kannada poets were aware of Sanskrit dramas, no extant drama has been found in early Kannada literature. The first prose work in Kannada, the *Vaḍḍarādane* mentions local dramatic forms for amusement (*prakaraṇa*) though there is limited evidence. Yet, Ranna’s poem is remarkably dramatic in nature. Crisp dialogue, body gestures and imagery fill the poem. It is as if the poet were giving us directions for a play. Little wonder then that the poem was adapted for the stage by well-known writer, B.M. Srikantiah in the twentieth century as *Gadāyuddha Nāṭakam*. In an unusual section, the reader will find nine verses on aestheticized

sentiment (*rasa*) – erotic, heroic, macabre, humorous, ferocity, fear, compassion, wonder and tranquillity – as they unfold on the battlefield. It recalls the *Nāṭyaśāstra*, the foundational dramaturgical treatise in Sanskrit that puts forward a theory of *rasa*. Following convention, Ranna refers to the compositions and poets who have influenced him: Valmiki, Vyasa, Kalidasa and Bana – Sanskrit poets. Those who go unmentioned are Bhatta-Narayana and Bhasa whose Sanskrit plays, *Vēṇī-samhāram* and *Ūrubhaṅgam* are based Bhima's on avenging of Draupadi's humiliation.

Though Ranna was a court poet and the composition restricted to an elite audience, it is likely that the audience was introduced to it in both, manuscript form and oral form. The arrangement of the poem in cantos, and the long, robust tradition of manuscript production implies that the poem was recorded in writing, but the oral and aural history of texts in India suggest that this poem was recited in the *gamaka* tradition to its audience. *Gamaka* is a form of storytelling that continues to be popular in Karnataka. The recitation is based on the meter of the poem but punctuated to convey the meaning of the verse. The *gamaki* may divide compound words so that the audience is able to understand and appreciate the poem better. Music is a frequent accompaniment and the *gamaki* also attends to the emotion conveyed in the verse. Interested readers of pre-modern Kannada literature still come together to listen to these recitations that today have also been recorded. Among the most popular of *gamaka* performances is Kumaravyasa's fifteenth century work, *Karṇāṭa Kathā Mañjari* (the *Karnataka Mahabharata*), an adaptation of the first ten *parvas* of the epic.

Attending to the poem's dramatic nature is a way to broaden our treatment of pre-modern compositions. Recent studies have highlighted the performative nature of compositions. The *Gadā-yuddham* is no exception. The brevity of the *Kanda* meter and directness of its dialogue is unusual in poems of its time that are characterized by ornamentation and long meters. Draupadi enters bearing pots on her head in the manner of the *Karaga*, a

folk ritual dedicated to Draupadi as Goddess in South India, which heightens the dramatic atmosphere. The *Gadāyuddham* with its intense and physically imposing characters is frequently a subject of the Yakshagana, a signature theatrical form from coastal Karnataka which is seen on the jacket of this book. Elaborate costume and make-up, music, dance and robust dialogue delivery characterize this art.

The poem contains 578 verses, too many to dwell on for one brief episode. Indeed, the duel between Bhima and Duryodhana appears only in the eighth canto. Instead, Ranna employs ‘flashbacks’, a technique called *simhāvalōkana*, that is, a lion turning casually to glance behind him. Ranna builds up to the duel through characters recalling episodes of injury or through lamentation as Duryodhana walks through the blood-soaked battlefield, pausing to reflect on his losses as he comes upon slain family and friends. We see a broken, defiant man recall his loyalties, friendships and frustration in the company of his advisor, Sanjaya. The poem is dedicated to Bhima, but the reader is struck by Ranna’s elevated treatment of his *pratināyaka*, the anti-hero, Duryodhana.

What does the *Gadāyuddham* offer readers today? This text certainly benefits from a revival of interest in translations of pre-modern Indian literature. The *Mahabharata* confesses to cover the entire expanse of human experience and has been the subject of many new retellings as the Indian publishing industry has burgeoned. Ranna’s thousand-year-old poem is a text of historical and literary interest, but readers will also find in it a meditation on the cost of war. We are mistaken, it reminds us, if we think history is written by winners. In a startling section, the battlefield strewn with swollen bodies, is visited by many gangs of spirits (flesh eating *pishachis* and mad *marulus*) who come hungry and desiring to profit by selling off soldier’s bodies. With Duryodhana, we witness the effects of war, and no reader will fail to be moved by his lamentations. Ranna is sometimes dismissed as only a ‘war-poet’, but in our mediatized age where singular heroes are

fashioned through circulating images, Ranna presents us with a multi-faceted view of the battlefield where there are no winners, but men and women counting their losses. The reader will not fail to be struck by the irony of the title, *The Victory of Daring Bhima* for the tale is a cautionary one and one as relevant today, as Ranna thought it was in the tenth century.

Texts

The Institute of Kannada Studies (IKS), Mysore University holds a palm-leaf manuscript dating to 1348 CE. The institute also holds a paper manuscript copied by P. Subraya Bhat in 1946. He later published an edition with commentary called the *Gadāyuddha Darpaṇam* in 1975. The Oriental Manuscripts Library, Madras also holds a palm-leaf manuscript which was copied by H. Chennakesava Ayyengar. The *Gadāyuddham* was serialized in 1895 in *Karnataka Kāvyaamañjari* by S.G. Narasimhacharya and M.A. Ramanuja Ayyengar. Ayyengar published this work separately in 1919. The third edition by Ayyengar came out from Wesleyan Press, Mysore in 1925 and remains the standard edition on which prose translations in Kannada have been based. In 1949, poet and literary critic, T.N. Srikantaiah published *Gadāyuddha Saṅgraham*, an abridged version of the poem. We have consulted R.V. Kulkarni's *Kavicakravarti Kavi Ranna Viracitam Sāhasa Bhīma vijayam* (1985) published by the Kannada Sahitya Parishat as well as B.S. Sannaiah and Ramegowda's *Sāhasa Bhīma vijayam* (1985) published by the University of Mysore. Where we have found variations in the Kannada text, we have consulted the IKS manuscripts and secondary sources.

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RANNA

Gadāyuddham

Prathamāśvāsam

sriyuvatīpriyan balayutan balidarpaharan jitāridai
tēyan anantabhōganilayan pratipālitadharmacakran a
bjāyatanētran ādipuruṣan purushōttaman ī cālukyanā
rāyaṇadēvan īgemage maṅgaḷakāraṇamutsavangaḷan

1

taruṇōttungaśaśāṅkakhaṇḍame sudhābījam bhujāṅgēndran an
kuram unmīlitam aṭṭahāsame daḷānīkam vṛṣam puṣpam ī
śvaraśailam phalamāge kōmalamukhīgaurīlatāśliṣṭaśaṇ
karakalpadruman īgabhiṣṭaphalaman cālukyanārāyaṇan

2

Canto One

Lakshmi's Beloved, Baladeva's companion,
Subduer of Bali's pride,
Conqueror of Hostile Demons,
Reposed on Anantabhoga,
Protector of Dharma, Lotus-eyed One,
the primordial man, an excellent man
This Chalukya Narayana:
May he bless us with welfare and gladness!¹

1

He is loved by Prosperity and he is powerful,
he seizes the pride of his strong enemies,
Conqueror of demonic enemies, abode of infinite
pleasures, who rules his kingdom
according to dharma, his eyes are wide like lotuses,
best among men, Vishnu in form,
This Chalukya Narayana:
May he bless us with welfare and gladness!²

The crescent moon is the eternal seed,
Adishesha is the sprout,
His laughter booms as blooming petals,
Nandi is the flower and Kailasa is the fruit,
Shankara embraces fine faced Gauri
as the Kalpa tree³ does the vine
May Chalukya Narayana⁴ grant us our desired fruit.

2

vara padmāsanadoḷ kanaanmaṇimayam simhāsanam brāhmiyoḷ
 paramaśrī gaṇanākṣasūtramaṇiyoḷ ratnōjjvalam bhūṣaṇam
 doreyāgirpinamondugundadakhilam vijñānadindam jaga
 dguruvādan namage īge bēḷpa varaman śrīrājakanjāsanam 3

balavadvairitamōharātiṭaṭuḡaḷ padmāsanasparsāsa
 llalitaṅgaḷ jitacakraṇivahaprēmāvahaṅgaḷ mahī
 valayōddyōtakaraṅgaḷānatajanakkānandaman māḷke maṇ
 galamuccaṇḍakaraṇ mahīvalayadoḷ cāḷukyamārtaṇḍanā 4

He is seated with Brahmi in a fine lotus
 that is his bejewelled lion throne⁵
 counting his string of auspicious beads
 that glitter with gems
 He has become the Guru of the World,
 lacking in nothing for all knowledge is in him.
 May the lotus seated Brahma grant us our wishes.⁶

3

He is seated in a fine lotus posture
 on his bejewelled lion throne,
 counting his beads that glitter in the early morning.
 He has become the Guru of the world,
 lacking in nothing for all knowledge is in him.
 May this King seated in the lotus pose
 grant us our wishes.

Sharp rays of the Sun vanquish the thick darkness,
 reaching gently for the joyful blooming lotuses,
 winning the love of *chakravaka* birds
 May the Chalukya Sun grant happiness
 to the good people on earth
 as his sharp rays light up the world.⁷

4

He destroys the darkness of strong enemies,
 reaching gently for lotuses
 his touch is soft and beneficent.
 He has won the love of the kingdom's people
 now he rules over the earthly realm.
 May the Chalukya Sun grant with his hands
 his subjects' wishes and brighten the world.

kūrisi vīraśrīyan
 kūradaran konu samarajayaman māḍal
 kūrasiyoḷ nelasuge kaṇ
 tīravavāhane caḷukyakaṇṭīravanā 5

naneyamban mige kaṇmalar makaraman krōḍadhvajam pole ka
 rbina billan gele purbu candrabalaman kaivāradindam tadā
 nanacandran kuḍe dēse poccaposatāytembannegam māḷke nū
 tanakandarpan anūnadānaguṇadin cāḷukyakandarpanā 6

padināṛallavalaṅkriyāracane mūvattāru nērpattuvon
 dida śrṅgāram adallavonde rasam ombatteydoḍambaṭṭuvem
 budan embannegam aṅganōcitarasālaṅkāraman tāḷdado
 ppida vāksundari bandu sannihiteyakkennī mukhāmbhōjadoḷ 7

negaḷdudu rāmāyaṇamum
 negaḷdudu bhāratamum ā mahākavigaḷinā
 negaḷdar vyāsar vālmī
 kigaḷene negaḷdubhayakavigaḷ emagabhivandyar 8

mṛdupadyaracaneyoḷ kā
 ḷidāsanum gadyaracaneyoḷ bāṇanumaṅ
 kada kavigaḷenisī negaḷḍi
 rdudaṛin satkavigaḷirvar emagabhivandyar 9

The Goddess of Victory comes to love
 the victor in war who slays the heartless,
 She rides the roaring lion –
 May she ride on the sword of the Chalukya lion.⁸ 5

His eyes are flower blossoms
 they overwhelm flower-arrows.
 The flag with the boar is the flag of the fish
 his eyebrows overcome the sugarcane bow.
 His Moon Face endows the night's orb with vitality.
 May this new Chalukya Manmatha⁹ grant our wishes. 6

An arrangement of thirty-six adornments
 not a mere sixteen.¹⁰
Shringara alone will not suffice
 where nine *rasas* are required,
 Poetry is adorned in befitting *rasa* and *alankara*,
 May the Woman of Beautiful Speech
 make my lotus mouth her abode. 7

Because the *Ramayana* is celebrated,
 and the *Bharata* has become renowned,
 those two great poets,
 Valmiki and Vyasa are well known.
 They are worthy of praise. 8

Kalidasa is known
 for his lucid and delicate compositions,
 Bana's prose is best among poets.
 I salute these true poets. 9

madamaṇamilla dānaguṇadin negaḷdum nṛpasimhanāgiyum
 viditaviśuddhabhadraguṇanante viruddhamidembinam nijā
 bhyudayanivēdadīrghakaramoppe jagatpriyanāda dēvanañ
 kada gaṇanāyakan varadanakkemagammanagandhavāraṇan 10

neṭṭane vāsavaṅgamṛtavāridhiyoḷ suragandhavāraṇam
 puṭṭe surēndrarājyam uditōditamādudu dānadindoḍam
 baṭṭire bhadralakṣaṇaguṇānvitan ammana gandhavāraṇan
 puṭṭe narēndrarājyam uditōditam āhavamalladēvanā 11

bare garbhakkarivastuvāhanacayam kaygeydevandattu pu
 ṭṭe raṇōtsāhade cakravartivibhavam puṭṭittu kayvatti nin
 dire pattittu samastadhātrivaḷyakkendum diśādantiga
 ḷcaregam tandeya kīrtiyum baḷedudēn satyāśrayan dhanyanō 12

Not a trace of arrogance in the sweating rut elephant,
 the famous pure *Bhadra* elephant
 is a lion among kings,
 his long and beautiful trunk is loved by the world.
Ammana Gandhavarana, beloved son,
 May Ganapati grant our wishes.¹¹

10

Magnificent and lion hearted, not even
 a trace of rut in this elephant!
 The *Bhadra* elephant is renowned
 for being fair and straightforward.
 Beloved of the world whose prosperity is revealed as
 he extends his long arm in generosity.
 Renowned Lord of the army,
 O *Ammana Gandhavarana*, grant our wishes!

When *Airavata*, the sweet-smelling elephant,
 was born in the Ocean of Milk
 Indra's kingdom flourished, it flourished!
 Distinguished as Protector,
 O Sweet smelling Benefactor!
 Divine Ahavamalla's kingdom flourished,
 it flourished!

11

When he entered the womb, his dynasty acquired all
 the enemies' wealth.
 When he was born, they were inspired to battle,
 he ensured the empire's glory.
 Steadying himself with his hands, the earth
 came into his grasp, he stood –
 the empire extended to the elephant guardians,
 illuminating his father's fame.
 Blessed Satyashraya! His birth illuminated
 the fame of his father.

12

doreyādudu duryaśadoḷ
 poreyada caritam purāṇa caritadoḷ amamā
 nereyal akalaṅkacaritam
 doreyādudo sakalasatyacakrēśvaranā 13

kamalōdayan akhilamahī
 ramaṇan umāpriyan enippa guṇadunnatiyin
 kamalakulōdbhava num vi
 ṣṇumūrti rudrāvatāran irivabeḍaṅgan 14

āntavanipanikaram ka
 yyānta vanipanikaram ondu kōṭige migilem
 bantādoḍamoḷasōrade
 cintisadāntirīgum īgum irivabeḍaṅgan 15

negaḷdarighūrjaradvipaghaṭaḷige tannaya sūciyāne to
 tṭage samarāgradol pariye pintane sanduvu rājaputrarā
 negaḷene munnamemba baḷikemba janōktiyoḷāytu sūciśa
 ktige nr̥ṇpanāne dāradavolāduvu rājakumārārānegal 16

raṇadoḷ arātivāraṇaghaṭāḷiyan orvane geldan ondu vā
 raṇadoḷ anūnadānaguṇadaripitapūraṇan iṣṭatuṣṭadā
 raṇan avadātakīrtigr̥hatōraṇan anyanarēndra gandhavā
 raṇamadavāraṇan vijayakāraṇan ammanagandhavāraṇan 17

Like those not borne by infamy
 His pursuit is comparable to the old purushas.
 A life untarnished –
 The all-powerful emperor of truth. 13

Born to Kamala, Gentle Beloved of the Entire World,
 Lover of Uma: Exalted by these qualities,
 he is the incarnation
 of Brahma, Vishnu and Rudra. Illustrious slayer! 14

Some approach in combat
 Some extend their hands in surrender.
 He does not hesitate,
 giving no mind if their number exceeds a crore.
 The Illustrious Slayer proceeds on his way! 15

His cardinal elephant stomps to the fore
 against the famous Ghurjaras
 on their elephant army. The princes' elephants follow
 the leading elephant,
 People say, 'Were you to lead, there will be followers'
 So the thread follows the needle,
 and princes follow Satyashraya's elephants.¹² 16

It pleases him to give for he is not wanting,
 His dazzling fame is a festoon,
 his magnificence and generosity on display
 Sweet-smelling *Ammana Gandhavarana* stops
 the rut elephants in their tracks;
 Unaided, he subdues the enemy goliaths on a single
 elephant: Who is equal to this beautiful slayer? 17

neṛegonḍudu nāracam
 neṛegāṇalkārtudilla bīrake bīya
 kkiṛiva beḍaṅganol ār dore
 neṛe tōrkume śatrujanakam arthijanakkam 18

ondane nambidennaṇugadammanan ikkidanan poraḷci koṇ
 dandareyaṭṭi muṭṭi piḍitandu calam nile mīyalendu pū
 ṇdandade mīyadirdahitanan kaḍidāgaḷe mindan ā calam
 sandudarin savan paraśurāmanin ā kuvarāṇkarāmanin 19

dinapan tōrpan madhyan
 dinadoḷ tējada poḍarpan udayadoḷe jaga
 jjanakan tōridapan ripu
 janakan tējada poḍarpan irivabēḍaṅgan 20

haracaraṇakamalabhṛṅgan
 varāṅganāsaṅgan samarasāhasatuṅgan
 parahitakulaprsaṅgan
 nirastadōṣānuṣaṅgan irivabēḍaṅgan 21

odavida bhītiyindam aparāditanabdhiyanōḍi pokkoḍā
 gadu kolalendu māṇdan adu takkude liṅgaman appukeydu piṇ
 gade nile nīranōḍi puge peṇṇuḍeyuṭṭire puttaneṛe ko
 llada tuḷilālātanakke samanāvano sāhasabhīmabhūpanol 22

The arrow pierces the enemy's body
 The eye cannot follow
 the shower of arrows/the bounty of gold.
 Who is equal to his heroism?
 Can his enemies and supplicants
 appreciate his fortune? 18

The mind fixed on one thought:
 after his beloved brother's death, he vowed
 to see his enemy's head roll. To chase after him –
 lift him up – haul him back here
 he determined not to bathe till then.
 And so, rolling him over, he destroyed him.
 This *Kuvarankarama*, he is equal to Parushurama!¹³ 19

The sun is sharpest
 at midday but even in the morning,
 enemies feel the luminous will of the great warrior,
 the Illustrious Slayer! 20

A bee on the lotus feet of Shiva:
 sharing the company of excellent women,
 valiant in war
 devoted to the welfare of others,
 the Illustrious Slayer embraces the innocent. 21

Rightfully, he refrained from killing Aparaditya
 who fled in fear to an island in the ocean.
 For a man must not be killed if he embraces a *linga*,¹⁴
 or enters water, if dressed as a woman or climbs an anthill.¹⁵
 He is a man because he spared his life.
 Who is equal to him? The valiant and terrible king! 22

jaladhiya satyāśrayabala
jaladhiya naḍuvalurva kōpaśikhigaḷa naḍuvi
rtalevottida pulḷiya pulu
volirdanaticakitacittan aparādityan 23

hutavahabāṇadindam ise tūḷdudu vānaraśēne kaṭṭe pa
rvatatiyinde kaṭṭuvaḍedattaparābdhi patiplavaṅgadin
kṣataśatam ādudā paraśurāmanin ā raghurāmanin sari
tpati kuvarāṅkarāmanin adēn kaḷivādudo mūru sūḷoḷam 24

tripuram bendudu rudranin kṛtayugaprārambhadoḷ dānavēn
drapuram trīteyoḷ anjanātanayanin dvāpāradoḷ khāṇḍavam
kapirājadhvajjanin caturthayugadoḷ cālukyamārtanḍanin
daparādityana maṇḍalāmsunagaram śāntārṇa vāṃśārṇavan 25

kaṇḍen grahaṇaman adan ā
khaṇḍaladiṇmukhade bandu sarvagrāsaṅ
goṇḍattaparādityana
maṇḍalaman bāhurāhu satyaśrayanā 26

On one side lies the gleaming ocean,
 Satyashraya's oceanic army in fiery anger
 lies on the other.
 Aparaditya trembled in fear,
 like an insect caught between the ends
 of a dry, burning twig.

23

The western sea retreated
 when the *Agneyastra* was released,
 An army of monkeys bound it with a bridge
 built with mountains,
 The king's boats inflicted a hundred wounds –
 the ocean was devastated three times:
 by Parashurama, Raghurama and
Kuvarankarama!

24

Rudra burnt three cities
 at the beginning of *Kritayuga*,¹⁶
 In the *Tretayuga*, Anjaneya set fire
 to the demon kingdom.
 In the *Dvaparayuga*, Arjuna set the Khandava forest
 ablaze. And in the fourth *yuga*,
 the Chalukya Sun burned Aparaditya's realm,
 the glittering capital of the Shantara line.

25

I watched an eclipse
 that rose from Indra's realm¹⁷
 swallowing the entire realm
 of the western sun/Aparaditya.
 Satyashraya and his overshadowing arms!¹⁸

26

gīridurgāṅgaṇānēriyanyapuradoḷ ratnālikērāmbuvan
 maravāydoḍḍire koṇḍubandudaparāmbhōrāśīyoḷ puṭṭuga
 pparadoḷ būdiyanoṭṭikoṇḍudadaṛin mattēbhavikrīḍitam
 dorevettammanagandhavāraṇamidēn anvarthamāgirdudō 27

munidirpattondu sūḷ kṣatriyaran aṛasi kondikkidā rāmanindi
 tta narēndrar pokkarillorvarum ivan adhikam pokkanendā pavaṇ ba
 rpinaṃ irpattondanittan karigaṇa aparādityan antīyadandā
 tananirpattondu vamaṣam kiḍe muḷidano satyāśrayan sārvaḅhauman 28

uṛadirpuduruḍade nimmaḍi
 geṛaguvudōlagipudēke kēḷdaṛiyire tā
 nīṛivan peṛargiṛivan tana
 giṛivan mēṇ meṛevan īvan iṛivabeḍaṅgan 29

beḷaguva soḍaroḷ soḍaran
 beḷagi palar koṇḍupōgeyum kundade pa
 jjaḷisuvavol jagamellam
 koḷalum tavadiṭṭu meṛevan iṛivabeḍaṅgan 30

enisida satyāśrayadē
 vane pṛthvīvallabhan kathānāyakanā
 ganilajanoḷ pōlisi pē
 ldan ī gadāyuddhaman mahākavi rannan 31

Ammana Gandhavarana, the sweet smelling
elephant – how appropriate his name!
Having scaled the hill forts of other cities,
it butts and bends trees to drink their nectar,
it gathers jewels in heaps, then off
to the western coast – it bathes
with a mixture of camphor and ash,
the rut elephant plays!

27

Furious, he struck 21 times like that Rama of old
who hunted down Kshatriyas.
Now Narendra elephants no longer attack these parts
Aparaditya has gifted him 21 elephants
Had he refused, Emperor Satyashraya's anger
may have scorched 21 generations.

28

Enemies prostrate at his feet,
Don't you know? They are weak, seeking to serve.
He kills –
Illustrious Slayer! He is prepared to battle,
prepared to stake his life.

29

The radiant lamp lights another,
its luminosity is not extinguished when shared
It is as if all the world is aglow
He continues to provide, undiminished.
Irivabedanga, the Illustrious Slayer!

30

Satyashrayadeva is the beloved Lord of the Earth,
the protagonist of this story,
compared to the son of the Wind
in this *Gadayuddha* composed
by the great poet Ranna.

31

kṛti negaḷda gadāyuddham
 kṛtigīśan cakravarti sāhasabhīman
 kṛtiyan viracisidanalaṇ
 kṛtiyan kaviratnan endoḍēvaṇṇipudō 32

modaloḷ baddhvirōdhdadin negaḷda kuntīputrarōḷ bhīmanaṇ
 kada gāndhāriya putrarōḷ modaligan duryōdhanan dharmayu
 ddhadoḷ antātanan ikki kondan adaṛin bhīman jayōddāmanem
 budan embantidu vastuyuddham enisal pēḷdan gadāyuddhaman 33

modaloḷ sāvantarini ini
 suditōditanāgi maṇḍalēśvaraninda
 bhyudayaparan enisi cakriyi
 n udayaparampareyan eyddan kavirannan 34

udadhiyan eydi diggajaman eydi kulādriyan eydi nīḷdu ni
 lvudu jasam ittargitta dhanamēn adu nilvude munnam ittar e
 lladar ivar iye pettavarum elladar ā dhanam ellatindrajā
 lada sirigēke melpaḍuvir endoredan kavikuṇṇjarāṇkuśan 35

This composition is the renowned *Gadayuddha*
 Composed about Sahasabhimā
 Composed by the jewel among poets, Ranna
 How can it be described?

32

Recognize the fierce animosity that prevailed since
 the beginning between Kuntī's celebrated sons –
 particularly the strong Bhīma – and Duryodhana,
 eldest among esteemed Gandhārī's sons.
 At the end of this battle of *dharma*, he struck and
 killed him. That is why Bhīma is the victor
 Best among victors. Taking this as his centrepiece
 Ranna has composed the *Gadayuddha*.

33

Early on, he approached chieftains
 and he rose, he rose by grace of a *mandala* king
 on the path to prosperity
 when in the eternal reign of the emperor,
 he came to be the Poet Ranna.

34

Fame is permanent: it extends across the oceans,
 past the cardinal elephants,
 crosses the old mountains. Can donors
 and their money stand the test of time?
 Where are those recipients? What of their wealth?
 Why be bewitched by this wizardry?
 Ranna is the mahout's hook for elephant-poets!

35

negaḷda rasam manaṅgolise mārغامoḍambaḍe dēse abbaman
 bagegoḷal intu pēḷdudu mahībhujaśārthakamalladante ke
 mmage koḷalāṭipan doreyo ṭhakkano kaḷḷano bandikāranō
 pagevano mommanō magana dāyiganō budhasēvyanandanā 36

paḍeyeḍeya kaḍeya baḍavar
 kuḍe paḍedano cakravartiyol tailapanol
 paḍedan mahimōnnatiyan
 paḍedan kavicakravartivesaran rannan 37

ārātīyakavīśvara
 r āruṃ munnārtarilla vāgdēviya bhaṇ
 ḍārada mudreyaṇoḍedan
 sārasvatmenipa kaviteyol kaviratnan 38

rasaman bhāvamuman kā
 ḷasaman kuṇikeyuman aṛidu kavimārgadoḷam
 posadēseya nuḍigaḷoḷam
 posayipa balmege caturmukhan kavirannan 39

doreyaṛiva vastupuruṣar
 parikisi belemāḍe gaṅgamaṇḍala cakrē
 śvarakaṭakōttamanāyaka
 viracaneyin anargharatnamādan ratnan 40

Oh Patron, you delight in the service of scholars!
 This work pleases and fulfils *rasa*;
Marga, the conventional way agrees with *Desi*,¹⁹
 the native style. It is well known and beneficial.
 To ignore it or not take it seriously begs the question:
 Are they (readers) truly king or cheat,
 thief or bard? or enemy? A grandchild perhaps,
 or an intimate relative? 36

Can the poorest in the army camp offer anything?
 He attains the highest greatness
 from the Emperor Tailappa when he receives the title:
 Kavi Chakravarti Ranna, Emperor among Poets.²⁰ 37

Among the poets past, none was conversant in it
 The seal on the treasury
 belonging to the Goddess of Speech is broken now,
 With respect to the poetry of Saraswati,
 he is a gem among poets. 38

Aesthetics, ideas, organization, harmony –
 That is the way of the poets.
 Here is a strong, new country style
 by the four-faced Brahma poet-jewel, Ranna. 39

Great men understand this work
 When the minister of the emperor of the Ganga land
 examined its substance
 of exceptional compositions, he called him
 a priceless jewel. 40

vasudhāpatiya kaṭakado
 ! esedoppe suvarṇaracane kēvaṇado! sē
 risidudaṇḍiga! raṇ
 jisida mahāratnam enisidan kaviratnan 41

kannaḍam eraḍarunūraṇa
 kannaḍam ā tiruḷa kannaḍam madhuramyō
 tpannam samskr̥tamene saṇ
 pannan negaldubhayakaviteyo! kavirannan 42

śrutaramaṇīyane kavitā
 caturane cāritramaṇivibhūṣaṇaratnan
 śrutaramaṇīyane kavitā
 caturane cāritratnajaladhiya ratnan 43

ratnaparīkṣkan ān kṛti
 ratnaparīkṣakanen endu phaṇipatiya phaṇā
 ratnamuman rannana kṛti
 ratnamuman pēl parīkṣipaṇgeṇṇerdeyē 44

oḷapokku nōḍe bhārata
 doḷagaṇa katheyellam ī gadāyuddhadoḷam
 toḷakoṇḍattene siṃhā
 vaḷōkanakramadin aripidan kavirannan 45

vanitānāyakaratanam
 tanodarīkanakasūtraratnam kāntā
 stanahāraratanam abalā
 janacūḍāratnam enisidan kaviratnān 46

He is magnificent in the city of the king
 And laid in gold is a precious stone –
 The arrangement is a delight.
 He is a remarkable jewel: the poet Ranna. 41

Kannada is the language across six hundred villages
 in two Kannada lands. That Kannada is the essence,
 Sanskrit is sweet and delicate:
 The Poet Ranna is cultivated and renowned
 in both languages. 42

Is it his delightful scholarship? His artful poetry?
 His conduct is a gem in a jewelled ornament
 It is in his delightful scholarship. In his artful poetry!
 His conduct is a gem in the ocean of precious gems!²¹ 43

Someone boasts, ‘I am an examiner of jewels.
 I examine the jewels²² of the thousand hooded
 lord of serpents!’
 You tell me, does he possess the eight hearts
 required to examine Ranna’s compositions? 44

If you peer inside, you will see
 the complete story of the Bharata in the *Gadayuddha*.
 The poet Ranna makes it known
 by way of the lion’s gaze.²³ 45

That pendant on a lady’s necklace –
 The gemstone on the band of her slender waist –
 The jewel that lies between her breasts –
 The headcrest on a delicate woman:
 this Jewel of a Poet! 46

kavigaḷoḷ ā purāṇakavipuṇḡavarolḷidar īgaḷ illa sa
 tkavigaḷenalkevēḍavara pōdoḍavandira kabbam innum i
 rpuvu guṇadōṣaman nikaṣamiṭṭu parīkṣisi nōḍe tāve pē
 lave budharirdu nōḷpudu purātananūtanakāvyarēkheyan 47

guṇamane tōrpan dōṣada
 guṇaṅgaḷane negalḷdu tōrpa durjananum adēn
 guṇagaṇanege tōrpan kṛti
 guṇadōṣaparīkṣegāran ār bāṛiparō 48

śrīyutanōḷ udārate vā
 kchrīyutanoḷ amatsaratvamāgadudāram
 śrīyutan amatsaran vā
 kchrīyutan ādoḍe kṛtārtharāgare kavigaḷ 49

pratibhe nisargamuṇṭu kiṛidōdugaḷoḷ kiṛiduṇṭu balme śrī
 ghrate kiṛiduṇṭu pēḷvoḍavarindaḷavalladudantaṇam sara
 svati varavittavol kelabarōdade kēḷade kalgaḷante ga
 rvitar aḍasir arthakṛtiḡen mativantaro puṇyavantarō 50

vanaruhabhavan enisida daṇ
 ḍanāyakan kēṣi tirde pēḷdan kavira
 nnaa pēḷda kṛti yaśaśśrī
 vanitegalaṅkṛtiyenippudondaccariyē 51

They say the best are among the ancients,
 there are no worthy poets now.
 Don't say that – Poets may pass
 but their works stand –
 What is excellent? What can be faulted?
 See and test on the touchstone
 Poetry will speak for itself. May scholars examine
 the quality of poems, whether old or new.²⁴ 47

He that seeks only excellence,
 or wicked men who twang bows looking for a fault:
 If you really must count
 merits and faults, who is to stop you? 48

The wealthy are not generous,
 those clever in speech are not free from envy,
 were the generous to be wealthy, and the unenvious be
 clever in speech, poets would be blessed. 49

A natural genius is rare; most have no strength
 for scholarship or sharpness. They cannot deliver.
 In their arrogance, the unread and inattentive
 believe they are blessed by Saraswati
 Proud like rocks, they write for money.
 Such is their intelligence! Such merit! 50

Chieftain Keshi, considered to be
 the Lotus Born God refined this work.
 Is it any wonder that Ranna's composition
 is an ornament on Lady Fame? 51

kurubhūbhṛdbalatūlakālapavanan kauravyagaṇdhēbhakē
 sari duśśāsanarakṭaraktavadanan duryōdhanōrukṣamā
 dharavajran kururājaratnamakuṭōtkūṭāṅghrisaṅghaṭṭasaṅ
 garanendendabhivarnīpen raṇayaśaśśrīrāmanan bhīmanan 52

desedesegōḍidanyakari dikkariyādudarātibhūbhujā
 prasaramē dikpatiprasaram ādudu vairibalam kumāriyar
 besagoḷe dikkumāriyar enal doreyādudadarke mecci ba
 ṇṇisal abhiyōgamāytenage sāhasabhīmana sāhasaṅgaḷan 53

karam iṛidu hiḍimbajaṭā
 surara jarāsandharasandhigaḷuman bakasam
 haraṇan kīcakamathanan
 nirastamitavairinivahagajasimhabalan 54

khaḷaduśśāsanakṛṣṇalōhitajalāsīḷṣṭan kuruprōdbhava
 praḷayajvālī suyōdhanōrumakuṭōdghaṭṭapratijñākṣarā
 vaḷivinyastaviśālaniścaḷaśīlāstambham kurukṣētradoḷ
 praḷayōgrāntakanantagurvan olaḱoṇḍirdan hiḍimbāntakan 55

The Wind at the time of dissolution will blow away
the army of the Bearer of the Kuru Earth
like cotton. He is a lion against the sweet smelling
Kaurava elephants. His face red with
Dushasana's blood, a thunderbolt against
Duryodhana's mountain thighs who struck
Duryodhana's jewel studded crown with his feet.
I describe this battle-renowned Bhima, Rama's equal. 52

Rival elephants scatter
to become guardians of the directions,
Kings flee to become the lords of the cardinal points,
Army maidens who are fit
to be mistresses of the directions²⁵
I strive to describe the audacious Bhima
deserving of praise. 53

He rained blows on Hidimba and Jatapura,
tore Jarasandha asunder by his joints,
vanquished Bakasura and Kichaka,
wrecked the army elephants,
for he possesses the strength of lions. 54

Smeared with the dark blood of the wicked
Dushasana who rose from the Kurus
He is the flame at dissolution of the world.
Etched in letters on a wide, immovable pillar
is his vow to break the thighs and crown of Suyodhana.
The slayer of Hidimba stands on the Kurukshetra,
frightful and ogre-like at the time of dissolution. 55

ā prastāvadoḷ dr̥ṣṭādr̥ṣṭaparampareyemba vṛddhakañcukiyum
 buddhimatiyemba mēḷada keḷadiyum berasu dēvāsura
 yuddhakke karagambottaḷ embantanavarata bāṣpavāridhārāpūra
 parivāritapalavanētrayum asahyaparibhavānaladandahyamāna
 gātreyumāgi yajnavēdisambhaveyum yājñasēniyum
 durpadarājōpavanajaya vaijayantiyumenisida pāñcālarājatanūje
 pavamānatanūjanallige vandu –

danujavirōdhi māḍidoḍam āgada sandhiyoḷ ēno ninna sai
 pinol̥ avaśiṣṭanirdhanasuyōdhanamā ytarisēne sindhunan
 danadhṛtarāṣṭrarirdoreye nammarasan maraḷdimbukeygumen
 danuśayam ādudindenage samśayaman kaḷe kauravāntakā 56

khaḷaduśśāsanavakṣa
 ssthaḷōccalatkr̥ṣṇaraktajaladin kōpā
 naḷanan maḷgisadinnum
 gaḷagaḷitasakōpanirpa teradindirday 57

samavāyam ahitarol̥ san
 dhimāḍi yamasūnu pēḷe vanavāsava dal
 nimage śaraṇenamanda
 gnimukhade puṭṭidudaṇinde śaraṇagnimukham 58

endu nondu nuḍiye marunnandanan darahasitavadanāravindanāgi
 tannantargatadol̥ –

Meanwhile, Kanchuki²⁶ who by convention may go noticed or unnoticed, is accompanied by Buddhimati her intimate companion and Yajnaseni, daughter of Panchala, born of a fire sacrifice, and burning with the fire of intolerable humiliation approached the son of the Wind. Her eyes are red as though she were carrying a *karaga*²⁷ into battle while tears stream incessantly from her eyes, that are like tender red leaves. She is a pillar of victory in his garden.

No agreement came about even after Krishna,
 enemy of demons, made attempts.
 By your merit alone, Suyodhana remains pitifully
 in the enemy camp.
 If the Sindhu's son and Dhritarashtra agree to a truce,
 our king will return to them joyfully!
 I am in turmoil today, relieve my doubts,
 O Kauravantaka, Destroyer of the Kauravas! 56

Has your fiery anger been cooled
 by the warm blood that oozed
 from the chest of that wretched Dushasana?
 Has your anger too reduced so quickly? 57

If the son of Yama agrees to an accord –
 that is, a concourse with the enemy,
 your refuge will be a forest dwelling. As for me,
 born in the mouth of fire,
 I will turn to fire for sanctuary. 58

As she appealed in such agony, the son of the Wind with a smile
 on his lotus-face, thinks to himself,

kururājānujabhīkara
 karaviluḷitanīlakabaribharaman piḍidum
 paribhavisal kṣṇeḡe mige
 dorekoḷisade kōpaman manastāpamuman 59

endupalakṣisi –

dhātriyuman ī hutāśana
 putriyuman baṛide sōltanallan jūdin
 kṣatriyatējamuman yama
 putran ripugande sōltanāgalevēḍā

endanilasutan nijāgrajaṅge muḷidu – 60

paravaśadoḷ irdarō mēṇ
 parārjitaprāṇar ādaro draupadiyan
 paribhavisuvalli nōḍu
 ttiral akkume pavaṇasūnugam pārthaṅgam 61

endu tanagam arjunaṅgam oḍane muḷidu –

vinayamane bagedu vikrama
 mane bageyade naranum ānum emagam sammō
 hanamādudakkumanda
 ṇṇa sūṇṛtavacanamemba mantrākṣaradin 62

eṇdu paśccāttāpaṅgeydu kurukulaviḷayajvāle suyōdhanapraḷayakāle
 pāñcāliya vadanaman nōḍi –

The monstrous hands of the brother of the Kuru king
roughed up the dark hair caught in his grasp.

He humiliated Krishna

Would she not be anguished her anger not aroused? 59

He observed,

Not only did he lose the Earth,
but the daughter of the fiery oblation eater too,
On that day, did the son of Yama not lose
the luminous will of Kshatriyas
when he lost to our opponents? 60

The son of the Wind felt his anger rise against his brother,

Have I, son of the Wind, and Partha
forgotten ourselves?

Was it right to look on as Draupadi
was humiliated? Are our lives an offering to another? 61

Feeling his anger against his brother grow,

Arjuna and I committed a sin that day,
We thought only of humility, not of valour!
We were deluded by our brother whose sincere
words sound like syllables of a magic spell. 62

Filled with remorse, He, the fiery flood over the Kuru clan, the
man who would dissolve Suyodhana, looked at Panchali's face,

gaḷiyisutire kabariḃharam
 gaḷiyisutire nayanavāri ninnānanadin
 naḷinānane nīnīre kuru
 kuḷāntakan gaḷitakōpanē kali bhīman 63

satyapratijñan ene kuru
 patyūrukiriṭṭabhaṅgaman paḍedu jagat
 stutyakṛtakṛtyan enisade
 satyāśrayavesarge muyyanāmpane bhīman 64

saṅgararaṅgadolīṛiva be
 ḍaṅgavesar negaḷe negaḷdu saṅgaraman tō
 rpan gaḍa negaḷdāhavama
 llaṅgam jākavvedēvigam puttīdudan 65

nīnagniputriyay pava
 mānatanūbhavane n ān aṇaṃ kūḍe susan
 dhānamarinṇparol entana
 lānilasamyōgam uripadirkume pageyan 66

kurukulaḷjīvākarṣaṇa
 pariṇatam idu kāḷahastam allade paramē
 śvari kēśahastam akkume
 parābhavajvalana dhūmakṛṣṇam kṛṣṇē 67

When tears fall, streaming down your face,
 my Lotus faced One and your hair is let loose
 How can the Destroyer of the Kuru race,
 the warrior Bhima's anger subside now? 63

He is true to his vow –
 He will break the thighs and crown of the Kuru king
 to the praise of the world.
 Without fulfilling his vow, how can Bhima be proud
 to be called 'Satyashraya',
 One who takes Refuge in Truth? 64

Irivabedanga, the skilled warrior
 is renowned on the battlefield
 Will he not participate and prove his valour?
 Born to the illustrious Ahavamalla and Jakkave –
 Does it not prove his mettle?²⁸ 65

Daughter of Agni, you
 and I, son of the Vayu – if we were to join forces.
 It would be a happy union
 between fire and wind.
 Wouldn't it torment enemies? 66

Parameshvari! The smoke of dishonour
 has turned your fistful of hair black!
 O Krishne! Fate will drag his frightful hand²⁹
 through the life of the Kuru clan. 67

toḍegaḷan uḍiyal gurugaḷ
 toḍesakkegaḷāge makuṭabhaṅgam māḍal
 nuḍidenage makuṭabaddharu
 m oḍanirdarum avara kambhaśaktigaḷādar 68

kurunandanaramṇn konden
 kuruśābānujana nettaran kuḍiden pū
 ṇderadan tīrciden irdapu
 veraḍum avam tīrci tīrcadirpene pageyan 69

ūrugaḷan uḍiven odeven
 kauravaparivṛḍhana makuṭaman vēṇīsam
 haram māḍuven adarin
 bhāram adinitalladenna paribhavabhāvam 70

kurukulaśōṇitapādapadmataḷam taḷō
 dariḡe vṛkōḍaranāḡipan kacabandhaman
 dhurateyan ātana pūṇḍa puṇke śilātaḷā
 kṣaram enisirpa janōktiyan pusimāḷpanē 71

aṛana magan prārthise bāṇ
 doṛeya magan māḍe sandhiyādapudenutum
 maṛugadiraṇṇana mātan
 peṛaḡikkuken aḡjanirdu māṇboḍamīyen 72

I will break his heavy thighs into pieces
 and knock his crown off, I said to my Gurus
 and to the crown bearers and their companions
 who remain his pillars of support. 68

I have killed the sons of the Kurus!
 I have drunk the blood of the brother of the beloved Kuru
 fledgling – I fulfilled two vows
 but two remain still – I will fulfill them too, won't I? 69

I shall break his thighs,
 and strike the crown of the Kaurava Lord,
 I will coiffure your hair,
 your heavy disgrace will not fall away unless I do.³⁰ 70

The Wolf Bellied One came to slender bellied
 Draupadi, the soles of his lotus feet bloodied
 after the Kuru clan. He would tie her braid, prettily.
 When people say that his resolve is written in stone,
 can it be a falsehood?³¹ 71

When Dharma's son entreats the son of the Sky-river:
 Don't be upset by the possibility of a truce –
 I will set aside my elder brother's words
 and pay no heed to my grandfather
 if he tries to restrain me. 72

daṇḍitavairi vairibalalōhitabandhuradaṇḍam ī bhujā
 daṇḍamum ājibhīkaravirōdhividāraṇadaṇḍam ī gadā
 daṇḍamum ugrapannagavibhīṣaṇamāhavaśaunḍam ī dhanu
 rdaṇḍamum ulvinam drupadanandane sandhiyan āgalīvenē 73

endu mattam intendan –

kururājārṇavabāḍabāgni kururājāranyadāvānalam
 kururājāmbujacandrārōci kururājādrīndravajrāyuddham
 kururājōgratamastamōri kururājēbhēndrakāṇṭhīravam
 piriduṃ kāṇṭeya muṇḍe puṇḍu nuḍidaṃ cālukyakaṇṭhīravam 74

Gadya

Idu samastbhuvanavallabhajanāśrayan śrī
 pṛthvīvallabhan mahārājādhirājaparamēśvaran
 paramabhaṭṭārakan śrīsatyāśrayakulatilakan
 śrīmadāhavamalladēva śrīpādakalpa pādapāśrayāsannavarti
 kavicakravarti kavirannaviracitamappa cālukyacakravarti
 śrīsāhasabhīma vijayadoḷ bhīmasēnapratijñāvarṇanam
 prathamāśvāsam

This arm, graced by the blood of a chastised army.
 This fierce mace shattered opponents in battle.
 This terrible battle-worn bow striking fear like a raging
 serpent – with these three *dandas* in hand,
 Would I allow for a reconciliation?

73

Again, he replied in the same manner,

He is the fire spreading through
 the Kuru king's ocean, the fire in the forest of the
 Kuru king, moon to the lotus-king,
 Indra's *vajra* weapon on the greatest mountain,³²
 the bright sun dispelling the dark Kuru king;
 lion amongst the most excellent elephants,
 the Chalukya lion swore an oath before his woman.

74

This is the first canto describing Bhimasena's oath, in the *Victory of Sahasa Bhima*, the Chalukyan Emperor that the Poet Ranna, Emperor among poets, taking refuge at the holy roots of *Kalpavriksha* which are the holy feet of Srimad Ahavamalla, has composed for Sri Satyashraya, glory of his clan, foremost among warriors, supreme lord, king of poets, ruler of the earth, the refuge of men, king of the world.

Dvītīyāśvāsam

śrīyan kurūbhṛdbala
tōyadhiyo! kaḍedu paḍedu bhujamandaradin
dāyādamallan enisida
jēyan bhujabalavibhāsi sāhasabhīman

1

antu kauravyākulakālānalanum duśśāsanadanujaviśāla
vakṣaṣṭhaḷakēḷīnṛsimhanum kururājānujamahāmahīja
mūlōnmūlana praḷayaprabhanjananum prabaḷaripujabaḷa
bhujabalaparikṣēpaghūrṇitārṇapraḷayārṇavanum pracanda
bhujabalāvaṣṭambhagambhīranum kururājanirvyāja
nibiḍōrudvayabhangapratijñābhāranum phaṇipatikētana
dhūmakētuvum pāṇḍavabalapradīpanum pāṇḍavabala
prākāranum ēkāṅgavīranum jarāsandhasandhibandha
vigḥaṭananum satyāśrayakulatilakanum iriva
beḍanganum sāhasabhaṭarajavanum cāḷukyanārāyaṇanum
sāhasāṅkanum enisida bhīmasēnanantu ārūḍhakōpanum
pratijñārūḍhanumāgi –

samadēbhakumbhabhēdana
samayōgranakhange harige mṛgaripuvesaru
ttamikeye ninage jarāsan
dhamathanakuruvairivesaradēnunnatiye

2

Canto Two

Daring Bhima, powerful in arm is invincible
against his brother-warriors who seek their inheritance,
for his arm is the Mandara mountain that churns the ocean
of force of the Kuru king to gain Shri, Goddess of Wealth. 1

In this manner he, the fire of Kaala¹ for the Kaurava clan, a Narasimha who played upon the wide chest of the demon-born Dushasana, a cyclonic wind at the final deluge that uprooted the pride of the strong tree-like brother of the Kuru king, the encircling roaring ocean of dissolution that drowned the enemy's mighty army, a majestic man supported by those terrible arms – on his mind weighed the vow to break the Kuru king's thick, straight thighs. He, the fiery comet tail against the Serpent Flag Bearer, he causes the Pandava strength to glow, wall of the Pandava fort, a lone hero who tore Jarasandha's joints apart, he: the *tilaka* of Satyashraya's line, illustrious slayer, he is Yama, god of death dominating the brave soldiers of the enemy camp, Chalukya Narayana, Chalukya Lion, the Chalukya Sun, of spotless character, the *Ammāna Gandhavarana*, he, the symbol of audacity is Bhima-sena who in mounting anger has fulfilled his vow.

With his savage claws the lion cleaves the forehead
of the rut elephant: Is it befitting to be called an
Enemy of Deer? You, who dichotomized Jarasandha:
Does it honour you to be called the *Enemy of Kurus*? 2

irivabeḍangadēva paramēśvara sāhasabhīma ninnoḷā
 riṛidu barduṅkuvar nijabhujōgragadāparighaprahāradin
 parivarīyāgi punṇuvenanagi maruḷguṇisāgi yuddhadoḷ
 kuṛudaṛiyāgi biḷdaribalangaḷe pēḷave ninna bīraman 3

endanilanandane anilanandananan pogaldu –

oḍal oḍameyembiveraḍum
 keḍalirpuvu keḍada kasavaram jasam adaṛin
 keḍuvoḍaloḍameyan endum
 keḍadoḍamege māṛuguḍuvudirivabeḍaṅgā 4

maṇikanakam vastuvibhū
 ṣaṇaṅgaḷan koṭṭu penḍirolvare gaṇḍar
 guṇamane merevudu śastra
 vraṇaman ninnante merevudirivabeḍaṅgā 5

endu mūdalisi nuḍiye buddhimatiyintendaḷ -

erevargīvan bhayadin
 śaraṇgevare kāvanīvakāvaguṇakkār
 doreperaririvabeḍangana
 koralol koṅkuṇṭe nuḍiyoḷēn todaḷuntē 6

āraye nṛpar ārum vā
 ksārar kartavyasārar allar adantan
 tāṛuman aṛiven kēḷ sthiti
 sāran ninnannavan irivabeḍaṅgā 7

Oh Illustrious Slayer, Lord and Supreme One,
 Daring Bhima! Who could survive after
 causing you injury? Your terrible mace and iron bolt
 hack away like sheep being chopped up,
 Wounded corpses become food for ghosts in war.
 Don't your fallen enemies proclaim your heroism? 3

So the daughter of Fire praised the son of the Wind,

Both, the body and its ornaments
 come to ruin. Fame is the gold that escapes destruction
 Therefore, Oh Iridescent Slayer, give away your body
 and riches in exchange for everlasting wealth! 4

Do jewels, gold, wealth
 and ornaments please wives? Like you, may husbands
 demonstrate their merit
 by wounding with weapons, Oh Illustrious Slayer! 5

When she taunted him in this manner, Buddhimati responded,

He gives to those in need, he protects them
 who surrender in fear; Who but the Illustrious Slayer
 is as charitable and forgiving? Is there a crookedness
 in his expression, a stammer in his speech? 6

If you think about it, speech is everything
 for these kings, not duty –
 I know them well and that is how it is.
 Listen, Oh Illustrious Slayer!
 Only kings like you fulfil the affairs of state. 7

enalum vṛddhakañcuki yintenda|- avara pūrvajarapp arasuga!
 oḷagayōdhyāpura paramēśvaranum satyādiguṇāśraya vallabha-
 num atipraudhadiśādantiprakāṭaprabhāvanappa satyāśraya
 dēvanin viṣṇuvardhanāparanāmadhēyanin rāṣṭrakūṭa
 gajaghatāvighaṭana simhan enisida jayasimhadēvanin
 atipravardhaprajānurāganum atiprabalarāṇarāmanum
 enisida raṇasiṅgasimhanin vātāpipuravarēśvaranum
 aśvamēdhayaṇadīkṣitanum dvīpāntaraprakāṭaprbhāvanum
 enisida pulakēśidēvanin parirakṣitapavitravarman enisida
 kīrtivarmadēvanin tattanayanapperadāneyasatyāśraya
 dēvanin avana kīriya maganappa mangalārṇavanin
 satyāśrayanapperadāneya satyavratīyin tattanayanappa āditya
 varmanin tadapatyanappa vikramādityanin tattnayanappa aditya
 varmanin tadapatyanappa vikramādityanin tatputranappa
 durdharamallanin tannandanappa niravadyāpara
 nāmadhēyanappa vijayādityabhaṭṭārakanin tatsūnu mitranappa
 vikramārṇavan enisida konkaṇi vikramādityanin ātana kīriya
 maganappa bhīmaparākramanin tajjātanapperadāneya kīrti
 varmanin tatsūnuvappa piriyaṭailapanin ātanamaganappa
 mukundiya kondakundiyabhīmanin ātanamaganappa vikra-
 māditya dēvanin ātanamaganappa raṇarangamallan enippayyaṇa
 dēvanin ātana magan uttungamallanenisida vikramādityanin
 cālukyakuḷōdbhavanappa vikramādityadēvaṅgam caidya kuḷō-
 dbhaveyappa bonkādēvigam puṭṭidan - svasti - samasta
 bhuvanāśrayan śrīpṛthvīvallabhan mahārājādhirājan raja
 paramēśvaran paramabhaṭṭārakan karahaṭabhayankaran
 jādīlāndra kuḷīnabhuvanasadguṇa maṇivibhūṣaṇan sindhura
 kandharādhirūḍha pallikōṭōllanghanan bhadrakavidrāvaṇan
 konkaṇabhayankaran ubhaya baladallaṇan mārmaḷevāri
 gajakēśari karīndrakanthīravamallan vairiphaṇīndra sauparṇan
 krākālikarājagajakēśari raṇakumbhikumbha kanthīraṇan
 yādavakuḷāmbara dyumaṇi raṇarangabhīṣaṇan ripubala
 bhanjanan sāmāntamṛgaśārdūlan raṇaraṅga
 rākṣasan akalankarāman taḷavargataḷaprahāran ariṣṭagharatṭa

Then the elderly Kanchuki spoke, ‘Among the ancestral kings was the king of Ayodhya, the supreme lord Satyashraya who was the refuge of such merits like truth, whose influence extends to the guardian elephants of the great directions, and who was also called Vishnuwardhana, Jayasimhadeva who felled the Rashtrakuta elephants and received growing love from his people, Ranasinghasimha who was attractive in battle and loved by his people, Pulakeshi, the supreme lord of Vatapi city, who performed the *Ashwamedha* sacrifice, and whose influence spread to the islands, Keertivarma, who protected the auspicious, became the king. His son was the second Satyashraya. His youngest son was Mangalarnava, the ocean of auspiciousness. Another Satyashraya was the second Satyavratī. His son was Adityavarma, and his son was Vikramaditya. His son was Durdharamalla and his son was Vijayaditya Bhattaraka, also known as Niravadya. His son Konkaṇi Vikramaditya was also known as Vikramarnava. His younger son was Bhima Parakrama whose son was the second Keertivarma, and his son was the elder Tailappa. His son was Kundiya Bhima who killed Mukundi. His son, Vikramaditya had a son, Ahavamalla whose title was Raṇarangamalla, great warrior. Ahavamalla married Bonkadevi who belonged to the Chaidya lineage. His son Vikramaditya was Uttungamalla, a great warrior. [Benediction] He is the refuge of the whole world, lord of the earth, great king of kings, supreme lord over kings, the venerable one. He wields terror over the king of Karahata, decked in ornaments that are his merits, having noble birthwinning over Jaadhilandhra,² who mounted an elephant and won over Pallikota, destroyer of Bhadraka, a terror to the Konkan, terrifying to both armies, a lion against enemy dynasty. Terrifying in battle, he smashes the herd of enemy elephants. He is Kareendra, lion warrior. He is the Garuda to the enemy serpents, lion to the *krakali* elephant, a lion who attacks the forehead of the most excellent elephants, the sun of Yadava clan, terrible in the battle. He is a tiger among the deer. Demon in battle, Rama without blemish, vanquisher of armies,

rāṣṭrakūṭakālakūṭan nijabhujacakravarti pāncāla
 madēbhapanānanan samhārasimhitvaghūrjara
 vajradādhāghūrjarabhayaajvara samastamālavasaptārci
 śatrugrahōccāṭananum mattam anēkadēśādhīśvaran
 paranṛpamadagajaghaṭābhanjananum
 utpakyamallan śrīmannūrmaḍitailapadēvan enisidāhavamalla
 dēvanin uditōditamāgi banda cālukyavamśadoḷ elliyum
 innevaregam nuḍidu pusivudum āḍi aḷupuvudum kūḍi
 tappuvudum bēḍidargillembudum kādi solvudum
 peṛaveṇṇan piḍiyisuvudum kanasinoḷappoḍam illam –

dhanarakṣeḡe lōbham nija
 tanurakṣeḡe pusi nijātmarakṣeḡe bhayam ēm
 binitum akāraṇam ivaroḷa
 ganapēkṣakan enisi negaḷdan iṛivabeḍaṅgan
 embudum

8

bhīmasēnananumatadoḷ narmasacivanum parihāsa
 kēḷīśīlanum enisidavidūṣakan endan, ele vṛddhakañcuki
 nīnum dēvāsurayuddhakke karagambotta ḍāvara
 ḍākinienisida pāñcāliyum buddhimatiyemba mēḷada
 gāḷudoḷtum intī mūvarum banda vamśāvaḷiyuman
 nijāvaḷiyuman oḷittāgi pēḷdē ninna cennabhāṣitam
 adoḷlittādudidēn innelliya dhṛtarāṣṭran ettāṇa gāṅgeyan
 elliya sandhi kāryam duśśāsanādigaḷappa nūrvar
 kauravaruman agurvāḡe kondikkidan innorban uḷidan
 duryōdhananan kolvudum gelvudum nammarasangāvudu
 gahanam adarke cintisadirim endu pāñcālarājatanūjeya
 mogaman nōḍi –

the great poison that troubles the Rashtrakutas. Emperor with brave arms, five-faced he appears to Ghurjaras to have lion like qualities, wielding the Vajra weapon against the Ghurjaras, bringing in them a feverish fear. He is the fire spreading through the Malava kings, who wards off the control of inauspicious planets, lord of numerous countries, he destroys the armies of rut elephants. He is Utpakyamalla,³ Nurmaḍi Tailappa,⁴ Ahavamalladeva, of the Chalukya line. Among the Chalukyas, no one has committed faults till today, none has gone back on his word, denied a request, been defeated, captured another's woman; they would not dream of such things!

Coveting wealth,⁵ lying to protect the body,
fearfully protecting himself –
Such qualities have no reason to exist in him
He is the renowned *Irivabedanga*,
the Illustrious Slayer!

8

With Bhimasena's permission, Vidushaka,⁶ his intimate and witty companion, said: Oy! Old Kanchuki! You, Panchali and Buddhimati appear like *Daavara* spirits carrying a *karaga* into a battle between gods and demons. You have recited your lineage and spoken well of your kings. Your eloquent speech is very nice! But where is Dhritarashtra? Where is Gangeya? Where is the treaty? Dushasana was killed first followed by a hundred Kauravas. Only one remains: Duryodhana. To kill and win over him is no big deal for our king. Do not worry about it.'⁷ Having said this, he turned to look at Panchali,

kurukulaman nungide yi
 nnarebaruman nungalirpe kurupatiyuman i
 nneraḍaneyā hiḍimbiyane
 mmarasan rakkasiyan elli tandano ninnan 9

māruṭi nijavēṇīsam
 hāram māḍidode mālpudenagam ninagam
 pūraṇege jaṭharapiṭharaka
 pūraṇegēn māḍadentu kareven ninnan 10

endu vidūṣakan aluttum banda tannan naguttam pōpante
 santōṣam māḍidudarkoḍambattu cāruhāsini nijanivāsakke pōḍa!
 annegam itta śantanutanūjanum mandākinīnandan anum
 vasiṣṭhaśāpa vasundharāvatīrṇāvaśiṣṭhavasuvum
 jāmādagnya śiṣyanum paraśurāmavijaiyūm kanakatāḷa
 dhvajānum dēvavratīyūm svēcchāmṛtyuvum
 kurukulapitāmahanum āhavabhīṣmanum enisida
 bhīṣmana śaraśayanadoḷambhāradvājagōtranum kumbha
 saṃbhavanum ubhayabalapradhānōpādhyāyanum
 trailōkyadhanurdharanum rudrāvatārajanakanum
 jāmādagnyaśāstrasarvasvapratigrahaḥprāṇayapavitra
 prabhāvanum cāpasāmarthyasampannanum sōṇāśma
 sēnayajnasārathīyūm kanakakalaśadhvajānum enisida
 billajāṇam drōṇanālīvinolaṃ sindhudēśādhīśvaranum
 duśśāḷeya manōnayanavallabhanum śalyasārathīyūm
 duśśāsanana manōrathasārathīyūm enisida tanna maidunan
 jayadrathana vipattinolaṃ bhaumasutanum śatamakha

You swallowed the Kuru clan
 You will swallow the surviving ones including the Kuru Lord.
 A second Hidimbi –
 Where did our king bring you demoness from? 9

When Maruti⁸ braids your hair
 your belly will be filled.
 Please, arrange to fill mine too⁹
 Otherwise, what name shall I call you by? 10

She smiled and at Vidushaka's words and returned happily to her home when before she had come in tears. By this time, he, being also Shantanu's son, the son of Mandakini, was the last *vasu*¹⁰ to descend on earth on account of Vashishta's curse. Being Jamadagni's disciple, he won over his son Parasurama. His flag bore golden cymbals and he was called Devavrati for had sworn an oath to the gods. He who would die by his own will, the grand sire of the Kuru clan, terrifying in battle, *this Bhishma lies on a bed of arrows.*

From the Bharadvaja clan, the Pot-born One was principal instructor¹¹ to both the Kauravas and Pandavas, an archery expert across the three worlds. He was Ashvatthama's father, who is Rudra's incarnation. He received all of Parasurama's weapons and was blessed by him. *This Drona was killed*, who was proficient in the art of the bow, his chariot guided by red horses, and whose flag bore a gold kalasha pot.

King of the Sindhu land, Lord of Dushshale's mind's eye, Shalya's charioteer, charioteer of Dushasana's desires, disaster for his brother-in-law Jayadratha, Bhagadatta, son of Narakasura, who was son of Bhoomi, Indra's friend, owner of four lakh elephants who rode the Supratika elephant, firm in his resolve, possessing great strength, *Bhagadatta was killed.*

sahāyanum caturlakṣagajaghaṭāvēṣṭitanum supratīka
sindhurabandhura kandharādhirūḍḍhanum dhṛḍhasamaya
bāhuprabhāvōdāttanum enisida Bhagadattana
maraṇadoḷam kurukula vṛddhanum bhūribhuja
balāvaṣṭambha gambhīranumenisida bhūriśravana
viyōgadoḷam saubalabṛhadbalavindānuvinda
prabhṛtigaḷalivinoḷam yuvarājanum drupadarāja
nandanāmbara kabarikākṛṣṭidhṛṣṭakanum enisida
tannaṇugudamman duśśāsananaṇaṇcatvaprapancadoḷam
dinakaratanayanum rādheyānum angaviśayādhiṣṭṭvaranum
svabhāvaśauryāvatāranum kālavattakārmukanum
kārmukaguruśiṣyanum jāmādagnyaśiṣyanum sahaja
kavacālankṛtaśarīranum madagajalakṣaṇadhvajānum pratidinapra
vartitāṣṭādaśakōṭisuvārṇadānasantarpita
sakalabhūsuralōkanum mahābhāratasamarasāgara samuttaraṇapa
riṇātāntaḥkaraṇapariṇatakāṇadhāranum
enisida tannaṇugālappa kaṇṇana sāvinoḷam madra
viśayādhipatīyum vyāghrakētanānum śastranirbhara
nīpuṇānum samarēbhaśālyanum enisida tanna māvanappa
śālyana saṃharaṇadoḷam kurukulacūḍāmaṇīyum gāndhārī
dhṛtarāṣṭranandanānum bhānumatīvanakamalabhānūvum
lakṣaṇajanakanum pannagapatākanum kanaka
latālāñchitōttungaghanagadāyudhanum divyamuni
varāparādanum sakalalakṣmīnivāsanum samara
dhairyanum mahāśauryanum rādheyānijasahāyanum
chaladankamallānum sakalabhōgalakṣmīpatīyum
abhimānadhanānum enisida suyōdhanan cintākrāntanāgi –

asuhr̥tsēnege sālvanorvane gaḍam rudrāvatāram gaḍam
nosaloḷ kaṇḡaḡamendu nacci poreden tānakke tammammana
kkisalaṃban tiruvāyge tandarivarē tāmirvarum kayduvan
bisuṭar jōḷadapālīyan bagedarillā drauṇīyam drōṇanum

The elder in the Kuru clan, *Bhurishrava with his powerful arms was torn apart, Shakuni, Brihadbala, Vinda, Anuvinda and more all perished*. The prince, the disgraceful man who grabbed Draupadi by her hairbun, *Dushasana, beloved brother has gone to the five elements*.

The son of Dinakara, son of Radha, ruler of the Anga country, brave from birth, who wielded the *Kaalavatta* bow, the foremost disciple of the archery expert, disciple of Jamadgni born with decorated chest armour and having a rut elephant on his flag. Every day, he made gifts of gold worth three crores to Brahmins, the skillful boatman whose mind desired to cross the Mahabharata ocean,¹² *Karna, the beloved friend perished*.¹³

The king of Madra whose flag bears a tiger, skilled in the art of weaponry, who brings military elephants under his control,¹⁴ *Shalya, his uncle perished*.

The jewel crest of the Kuru clan, son of Dhritarashtra and Gandhari, the son of the elder Kuru Dhritarashtra and Gandhari, Sun to Bhanumati's lotus face, the moon to the lily-eyed Chandramati, elder brother of Dushasana, father of Lakshana, bearer of the serpent flag, wielder of a huge, great mace encrusted with gold, offender of sages,¹⁵ he dwells in a house of riches, brave in battle, a great warrior, Radheya's companion,¹⁶ Chaladankamalla, determined warrior¹⁷ who dwells in pleasures Suyodhana is in much distress,

As though he alone could break hostile army!
As though the third eye made him
The apparent incarnation of Rudra –
I brought him up with such love! Does he
or does his father know to shoot an arrow
through the middle of their bow? They threw
the bow away!¹⁸ Neither Drona nor his son
has spared a thought for repaying the debt of millet.¹⁹

muḷidāmpar dharaṇīśvarar mige perar bilgoṇḍu mēgeyvar e
 nnoḷam in tīrada tanna kāryabharaman tīrcal perar gaṇḍar i
 nnoḷarē pāṇḍavarembar ē gahanam embādarpadāntājiyoḷ
 suḷarambettire sattar enninibarum tammandirum makkaḷum 12

paduḷam kuḷirdemagā
 yada mātan taguḷe gaḷapi pōdan sandi
 rdadaṭaroḷ iridaṇṇiyaṇ ta
 ppade kammaṇṇiyōjan enisidan billōjan 13

arasangaragajjadolaṃ
 dhuradolaṃ arisēnegembar adu pusiyāyṭan
 teraḍaroḷ ondaraphalamum
 pariṇatigāyṭillanarthakam vākyārtham 14

osedarjunaṅge mun kaḷa
 śasambhavan mānyapadaviyaṇ māḍidoḍam
 besugegiḍe pāḷigiḍe ta
 nnasuvan tellaṭigeguḍuva teradoḷ koṭṭan 15

īyal īriyaḷ śaraṇbuge
 kāyaḷ kṣatriyaṇ ballar abrahmaṇyam
 bhōyenalum brāhmaṇar avi
 dhāyenalum ballar īriyaḷ avar entaṇṇivar 16

What will the other kings, angry and ready to battle
 with their bows, do to me?
 Could other heroes undertake the burdensome tasks that
 I have left incomplete? Are the Pandavas impenetrable?
 His proud words have been laid waste
 as my brothers and sons died on the battlefield.²⁰ 12

He sat about happily,
 prattling idly about heroism, then departed.
 He did not know to fight with renowned warriors.
 Our archery teacher was fit to teach blacksmiths.²¹ 13

With respect to the king's concerns,
 With respect to fighting against the enemy in war –
 I will take care of it, he said
 Lies! Neither has borne fruit.
 His words have become meaningless. 14

In the beginning, the Pot-Born One
 gave Arjuna an honourable place
 When the relationship began to rot,
 He gave up his own breath as a gift to him. 15

Only Kshatriyas have the capacity
 to give freely, to strike hard and to offer protection
 to one who surrenders.
 It is not in the nature of Brahmins –
 they know only to say 'bho!'²² and 'dho!'.
 What do they know about fighting? 16

cāturvarṇyadoḷam dvija
 jātige darbhādhikāram allade vamsō
 dbhūta nr̥pōcitam ariyan
 ghātīpa śaṣṭrāstram avarge jātiviruddham 17

ōjan gaḍa ciḥ bhāra
 dvājadān gaḍa billabalmeyum kulamum ni
 rvyājam masuḍuvu pāṇḍuta
 nūjara pakkadoḷe pālīgiḍe negaḍdudarin 18

priyāmitran enage kamala
 priyanandanān avnān enna pakkade paḷida
 priyāman māḍidan ā kaḷa
 śayōni negaḍdindrasutanin ēgundidanō 19

tapanasutan bēṛān bē
 re polladan nuḍidan āvagān bisuṭān ra
 kṣīpa kayduvan enal ā maṛe
 yapāṇḍavan bagedu nōḷpoḍaśvatthāman 20

gelalārpoḍiṛidu gelvudu
 gelalāradoḍaṇmi sāvudāḷginite guṇam
 gelalum sāyalumāṛade
 tolagidoḍe negaḷte tolagadirkume meyyān 21

seragan beragan bageyade
 poreyillade kaliya danḍeyān nūṅkidavōḷ
 poredāḷdana kāraṇadin
 pariḥaripudu bhr̥tyānarthaman prāṇamuman 22

Among the four castes, the twice born²³
 have no authority except over the ritual grass.
 It is proper for kings born in the [Kshatriya] lineage
 to kill their enemies. It is prohibited by birth
 [for Brahmins] to take up arms. 17

‘A teacher’! Oh, sure -chee!
 ‘From Bharadvaja’, sure!
 He sided with the Pandavas,
 acted out of character for no good reason,
 diminished as an expert archer and in birth. 18

My beloved friend, the son of the lotus-loved
 Surya was by my side, abused
 by that man born in a pot
 Was he inferior to the son of Indra at all? 19

Think about it, Ashwatthama
 is a secret friend of Pandavas.
 In prohibitive language, he would say
 the son of Tapa is different, and I am different.²⁴
 He threw away his weapons of protection! 20

If you can win, then fight and win!
 If you are unable to win, then a heroic death is a
 warrior’s distinction.
 If you are unable to win or die heroically –
 If you flee, will not fame flee from you? 21

Disregarding danger or astonishment
 he shoves bands of warriors violently
 without protection
 For the king who nurtured him,
 he offers his life and wealth to clear his debts. 22

karavāḷan masevandade
 maravāḷan maseye kūritakkume kaliyan
 poredode kūrpan tōrpan
 tire tōrkume pande patigesan̄garadeḍeyoḷ 23

turugōḷoḷ penbuyyalo
 ḷ arivesadoḷ naṇṭaneḍaroḷ ūraḷivinoḷam
 taṛisandu gaṇḍutanamane
 neṛapadavan gaṇḍanallan entum ṣaṇḍan 24

endarasan avarge virasamāgi paruṣam nuḍiye sanjayan
 tannantargatadoḷ –

negaḷḍēkādaśarudran ādipuraṣan dēvan lalāṭēkṣaṇan
 nagarājapriyanandanāpriyataman drōṇaṅge kāryārthadin
 maganādan smaraghasmaran dayeyin aśvatthāmanendedoḍā
 tmagatam sattvadin ēn parīkṣipano pingākṣan virūpākṣanan 25

page citrāngadan uyyal
 gaganadoḷ ure tanna tanda bhāndhavakṛtaman
 bageyadahitamane bagedan
 pugadirkume pōgi kauravan rauravaman 26

kāryasakhan śakuni gaḍā
 sauryasakhan sūtajan gaḍā bhīṣma śarā
 cāryara nuḍi kaype gaḍama
 kāryaṅgahikēṭanaṅge vidhiviḷasanadin 27

Can a warrior sharpen a wooden knife
 like a sword is sharpened?
 If you patronize a soldier, he will display his courage –
 What will a coward prove to his master in battle? 23

If he shows no manliness when cattle are abducted
 or a woman laments, or when serving his master,
 in tensions among relations,
 or if a village is threatened,
 then he is no man – simply impotent. 24

Hearing the king speak so harshly about Bhishma and the others,
 Sanjaya thought to himself,

A primordial man, the eleventh Rudra, the three eyed one
 who loved the daughter of the Mountain Lord,
 he destroyed love with compassion,
 became Drona's son for a purpose – when the world
 speaks of Ashwatthama in this manner,
 How can Pingaksha, red-eyed and limited in strength
 scrutinize Virupaksha, the abnormal eyed one? 25

He was rescued when the hostile Chitrangada²⁵
 carried him off into the sky – He has forgotten
 his relative's deed, in his vengeance.
 Will this Kaurava not enter Raurava hell? 26

Oh yes! Shakuni is his accomplice in royal affairs,
 The charioteer's son is his valorous companion.
 Bhishma and the archery teacher's words sound bitter,
 of course but this is only an amusement of fate
 for the culprit with the serpent flag. 27

guru kavacam kaṇṇaṇ bā
 hurakke surasindhunandanā sīsakamā
 gire meyge muḷiyal aṇiyade
 kururājana toḍeyan uḍiven endan bhīman 28

dhṛtarāṣṭraṇ drumam ādudu
 śataśākham pañcaśākham ādudu pāṇḍu
 kṣitirūham akṣayam āyā
 dvitīyam āyāśākham ivanindādyam 29

endu Sañjayan kururājanaṇ nōḍi –

bhuvanakkārāḍḥyanembīnegaḷda birudinankakke takkandadin bhā
 rgavanoḷ divyāstraman mun paḍedu negaḷda śauryakke takkan
 dadin pāṇ
 ḍavarum kauravyarum kaimugiye negaḷda pempinge
 takkandadinda bi
 lvovajan gāṇḍīviyoḷ kāḍidan avara śarāsāraman nine kaṇḍai 30

idudal gaṇḡātmajanmakkanuḡaṇamidu rājaprasādakke pō ta
 kkudidiḍōrdaṇḍakaṇḍūyanakidu sadṛśam kalta bilbinnaṇakkin
 tidu yuktam bhīṣmanāmakkidu samucitam embante sangrāmarangō
 nmadar ellar nōḍe pempaṇ kadanadoḷ adaṭaṇ tōṛidan
 sindhuputran 31

His teacher is his armour. Karna shields his shoulders
 The son of the celestial river is his head-guard,
 Unable to unleash his anger on his body,
 Bhima thinks: I will break the Kuru king's thighs. 28

Dhritarashtra grew into a tree
 with a hundred branches.
 Rising from the earth, a second five-branched Pandu tree
 does not decay. The first tree
 is whittled to one branch because of him today. 29

So Sanjaya looked at the Kuru king,

Respected, bestowed with fitting and famous titles,
 He received his divine *astra* from Parashurama
 befitting a brave man
 The Pandavas and Kauravas
 saluted him with folded palms
 The archery teacher fought against Gandivi.²⁶
 You have seen arrows rain down in showers! 30

It is true and proper that he was born of divine Ganga,
 and received the king's grace,
 Understandably, his arms have developed an itch,
 well suited to the expert archer
 How proper for one with a name like 'Bhishma',
 The son of the Sindhu river demonstrated his
 heroism on the battlefield for all to see. 31

kaḷaśanadījar bhaktige
 kaḷaṣārōhaṇam idenisi neṛapidar avar on
 daḷavaltu kādi gelal ā
 raḷavaltarjunana śauryaman nīnaṛiyā 32

ari citrāṅgadan uyye bhānumati bandākrandanam geyye dha
 rmaratan tammana pēle dharmatanayan ninnan nabhōmārgadoḷ
 śaraniśrēṇiyol andu tandan adan ārgam mogge kṛṣṇāsvayam
 varamatsyēṣu varaprakāśitadhanurvidyāguṇan phalguṇan 33

nṛpa ninnan piḍiduyye bhānumatiyan santaisi citrāṅgadaṇ
 gupayōgāstraman eccu kūḍe nabhadin gāṇḍīvi tarpāgaḷ ī
 kṛpān ī saindhavan ī sarittanayan ī rādhēyan ī madrabhū
 mipān ī kumbhajan ī kuruprabhavarandēn hammadambōdarē 34

paridiḍidantakanol pā
 rvara piḷleya pōda jīvaman tandan ban
 dereye śikhigittan ā sa
 ccaritan bhujabalade pāṇḍavan khāṇḍavaman 35

kētūkr̥tānjanēyan
 sūtīkr̥tāharivaraprasādan madanā
 rātīkr̥tāstran pitṛpuru
 hūtan kr̥tipūrṇatākṛtārthan pārthan 36

One was born from the river, the other born
 in a kalasha pot:²⁷ they have touched
 the pinnacle of devotion.
 Yet, it is beyond their scope to win the war.
 Don't you understand Arjuna's daring capability? 32

When hostile Chitrangada carried you off,
 Dharma's son entreated his younger brother
 who shot a ladder of arrows to carry you down
 from the sky, after Bhanumati's tearful plea.
 Who else could do it? Phalguna, the expert archer,
 shot a fish with his weapon
 at Krishna's *svayamvara*!²⁸ 33

Oh King! Bhanumati was consoled
 when you were under siege.
 Gandivi released a fitting *astra*,
 immediately, you were released.
 When you were carried down from the sky,
 this Kripa, this son of the River,
 this son of Radha, this king of Madra, this Pot-born,

these Kuru men, had they fallen faint? 34
 The virtuous and strong Pandava
 who went to fight with Antaka,
 returned with the life of the Brahmin's lost son,
 and offered the Khandava forest
 as food on Agni's request.²⁹ 35

Partha, who sat Anjaneya on his flag,
 made Hari his charioteer and compelled Madana's
 enemy³⁰ to offer his *astra*. He fulfilled his duties,³¹
 whose father is invoked by all. 36

oṭṭajegitta lankeya vibhīṣaṇa itta kubēraṇa alki tan
doṭṭida ponnarāsigaḷanittu dharāmarargandu tande pē
ldattida rājasūyamakhaman taḍamillade bēḷda bīraṇa
neṭṭane nīne kaṇḍiḷisalakkume gāṇḍiviyaṇa suyōdhanā 37

mṛḍaṇoḷ pāsūpatāstram
baḍedan tridaśādhipatiyoḷ ardhāsanaman
paḍedan nārāyaṇanoḷ
paḍedan gāṇḍivi subhadreyaṇa bhadraṇaṇa 38

kali pannondakṣōhiṇi
balam ellaman onde rathadoḷ orvane geldan
gelalariyaṇa gōgrahaṇada
kalahadoḷ ēkāṅgavijayaṇādan vijayaṇa 39

antakanum indranum kā
māntakanum bhānusūnuvum kaḷaśajanum
śantanutanūjaṇa ārade
kuntīsutanaṇa gelalke peṇarārtaparē 40

ēdoreyaṇa laṅkāpuṭa
bhēdanapaṭutarakavāṭapuṭabhēdananaṇa
tādoreyaṇuvaṇa paḷayige
yādan gāṇḍivige maleva gaṇḍarumoḷarē 41

When the *Rajasuya* sacrifice was performed
 without delay, Vibhishana of Lanka sent his tributes.
 Mounds of gold offered by Kubera³² were given to
 Brahmins according to his father's wishes
 How can you denigrate Gandivi's heroism
 that you witnessed yourself, Suyodhana?³³ 37

Arjuna, resolute warrior
 received the *Pashupata astra* from Mrida
 Half the throne from the Lord
 of the forever thirty years olds,
 From Narayana he received Subhadra.³⁴ 38

The warrior alone won over eleven *akshohinis*
 with one chariot
 Alone, Vijaya won over
 his enemies when the cows were abducted.³⁵ 39

When Antaka, Indra,
 Vanquisher of Kama, son of Bhanu
 the Pot-born one or Shantanu's son
 could not win over the son of Kunti,
 could anyone else do so? 40

How strong he is to break
 down the door of Lanka
 that the great Anjaneya settled on his flag!
 Could any hero counter Gandivi? 41

uragēndralōkaman po
 kkuragarol̥ ir̥iduragapatiya nijasuteyoḍan ā
 daradin jayalakṣmiyoḷoḍa
 veredan kīrtiyoḷam onde paseyoḷe pārthan 42

urikoḷe kōḷmigam koḷe viṣāhikuḷam koḷe śatrubhūmiyoḷ
 girigahanaṅgaḷol̥ viṣamarākṣasasaṅkuḷadoḷ varāhasin
 dhurakharaśayyeyoḷ vipuḷabhīkaradoḷ nijabāhuvajrapaṅ
 jaradoḷagittu rakṣisidanalte sahōdararan vṛkōdaran 43

puge saugandhikāvanaman
 pugaliyade poṇarda yakṣaran yamapuraman
 pugisi kanakābjaman tan
 da gaṇḍan ājipracanḍan ir̥ivabeḍaṅgan 44

kānanadindagaldambuja
 kānanaman biṭṭubandu sarasati siri ta
 nnānanadoḷuradoḷire catu
 rānananum kṛṣṇanenipan ir̥ivabeḍaṅgan 45

bakanan hiḍimbanan kī
 cakanan kimmīranan jaṭāsuranan kon
 da kali jarāsandhanan i
 kkikonda ballāl̥ marutsutan kēvaḷanē 46

He entered the realm of the Serpent King.
 won against the snakes, and earned his daughter.
 On one wedding mat
 Partha sat with Jayalakshmi, Kirti and Ulupi.³⁶

42

When the fire spread, when wild animals attacked,
 as serpents surrounded enemy lands,
 in forests and dark caves, in the company of enemies,
 sharing their bed with boars, elephants and donkeys:
 In those terrible places, did the man with the jackal belly
 whose arms are a diamond-hard cage,
 not serve as his brothers' protector?³⁷

43

When battle weary Yakshas resisted his entrance
 at the *Saugandhika* pond, he packed
 them off to Yama-land and plucked a fragrant lotus.
 Our Hero, Terrible Man, Illustrious slayer!³⁸

44

Saraswati withdraws from Brahma's mouth
 to sit in his mouth, and Lakshmi
 vacates the lotus pond to sit on his chest.
 The Illustrious Slayer is both
 Chaturanana and Krishna.³⁹

45

Baka, Hidimba, Kichaka
 Kimmira and Jatasura were killed by him.
 He slaughtered heroic Jarasandha too.
 Is the forceful son of the Wind an ordinary man?

46

narapatitailapan besase ghūrjarasēnege sūciyāneyan
 pariyisi geldan oṭṭajeya kappaman aṭṭuvudendu konkaṇē
 śvaranan idirci sādhisidan ambudhisīmevaram nimircidan
 dhareyan adēke kēḷdarīya sāhasabhīmana sāhasaṅgaḷan 47

balavattuṅgakaḷingarājamadavanmātaṅgasimhan bhujā
 rgalasañcūrṇitavīrakauravaśatan duśśāsanōrassthaḷō
 ccaladuṣṇāmbunimagnapūrṇajatharan kōpāgnimagnadviṣa
 dbalan āvangam asādhyān ārgam adhikan cālukyakaṇṭhīraṇ 48

Gadya

idu samastabhuvanavallabhajanāśrayan śrīpṛthvīvallabhan
 mahārājādhirājaparamēśvaran paramabhaṭṭārakan śrī
 satyāśryakulatilakan śrīmadāhavamalladēvaśrīpādakalpa
 pādapāśrayāsannavarti kavircakravarti kaviranna
 viracitamappa cālukyacakravarti śrī sāhasabhīma vijayadoḷ
 sanjayavacanavyāvarṇanam dvitīyāśvāsam sampūrṇam

Tailappa, lord of men, commanded elephants
 against the Ghurjaras. He won and the Konkan kings were
 made to send an extraordinary tribute.
 He assailed the ocean and extended his lands. Haven't
 we all heard – He goes by the name *Daring Bhima*. 47

A lion against the strong Kalinga king who is an
 excellent rut elephant,
 hundred Kaurava heroes turned to powder
 in his iron rod arms.
 His belly fills with Dushasana warm spilt blood.
 Fiery against enemies, he cannot be conquered!
 Better than any other, the Chalukya Lion! 48

Here ends the description of Sanjaya's speech, in the second canto
 of the *Victory of Sahasa Bhima* that the Poet Ranna, emperor
 among poets, taking refuge at the holy roots of *Kalpavriksha*
 which are the holy feet of Srimad Ahavamalla, has composed for
 Sri Satyashraya, glory of his clan, foremost among warriors,
 supreme lord, king of poets, ruler of the earth, the refuge of men,
 king of the world.

Tṛtīyāśvāsam

śrīmadamṛtāmsuvamśa
vyōmāmṛtakiraṇaṃ amaravanditacaraṇaṃ
bhīmabhujaḍaḷitaripunṛpa
sāmajanaavadātakīrti sāhasabhīmaṃ

1

endu sañjayan sāhasabhīmana sāhasasaṅgaḷanabhi
varṇisuvan –

negaḷdābhāratamalla śakrasuta bāṇāghātadin bhīmabhī
magadādaṇḍavighātadin kurunṛpāṇikam paḍalvaṭṭu jī
rige yokkaḷgeṇeyāgi biḷda bhaṭarin biḷdaśvadin biḷdadan
tigaḷindam javanuṇḍu kāṛidavol āytettam kurukṣētradoḷ

2

doṇeyindam tegevāgaḷ ondu tuḍuvāgaḷ pattubāṇam dhanu
rguṇadindam biḍuvalli nūru parivāgaḷ sāsiram vairimā
rgaṇaman chēdisuvalli lakke naḍuvāgaḷ kōṭi sēnāṅgadoḷ
gaṇanāṭītam idendoḍēvogaḷvudō bilbalmeyan pārthanā

3

Canto Three

His Majesty belongs to the lineage
of the ambrosia-moon whose eternal rays extend across
the celestial range. At his feet are the immortals.
His tremendous shoulders break down
elephants of the enemy kings.
This is the dazzling fame of the Daring Bhima. 1

Saying this, Sanjaya described the intrepid deeds of the Daring
Bhima,

Shakra's son,¹ the renowned Bharata hero launched
arrows and Bhima brought down
the army of Kuru king with his terrible club:
the fallen army, fallen horses, fallen elephants strewn
over the Kurukshetra like crushed cumin seeds...
As though Yama had vomited after his meal.² 2

From the quiver, one arrow becomes ten
when he prepared to shoot. When they leave
the bowstring, hundred arrows fly
one thousand break the enemies' arrows,
in the soldiers' bodies they turn to a hundred thousand arrows.
Too many to count!
What praise for the power of Partha's bow? 3

beṭṭugaḷ ugrāśani saṅ
ghaṭṭade keḍevante bhīmabhīmagadāsan
ghaṭṭade keḍēdoḍane paḍa
lvattuvu kāliṅgarājasamaragajaṅgaḷ 4

pavanaḷavadindaladiṛiye
lavaṇārṇavavīcicayame keḍevantire keḍe
duvu tām biḍe kāmbhōjā
śvavisaram ā pavanasutagadāsamhatiyin 5

rathavājigaḷ ondeseyoḷ
rathaṅgaḷ ondeseyoḷ uruḷdu keḍeduvu nōḍā
rathacōdakar ondeseyoḷ
pṛthāsutaprathitapṛthugadāpraharaṇadin 6

bilvaḍe paḍaliṭṭante pa
ḍalvaḍe kaḍitaleya kontadaṇikaṭṭina toṅ
galverasu nōḍenōḍa
lkelvāduvu pavanaḷōdgadāsamhatiyin 7

nararin nararan hariyin
hariyan varūthaman tadvarūthadindiṭṭasuhr
tkariyan paḍaliṭṭantire
marutsutan mōdi tavisidan mārbalaman 8

kelaran nuṇṇane noṇedan
kelaran piḍidaḍisi nuṅgidan kurukularan
kelaran saulaṇe sīḷdan
kelaran māruti javaṅge bāṇasugeydan 9

Ferocious Bhima's mace destroyed
 the Kalinga king's elephants who fall
 on the battlefield like terrible hills
 destroyed by the thunderbolt. 4

Like gusts of wind
 stirring the trembling rhythm of the ocean waves,
 the Wind's son struck down
 all the Kambhoja king's horses. 5

Chariot horses move in one direction
 The chariots move in another!
 See them fallen and vanquished –
 The charioteer is laid out in another direction.
 Pritha's son³ is known for the blow of his mace. 6

Archers lie strewn amongst
 scattered swords and spears locked together
 On closer look, they have been turned
 to a heap of bones by the Wind's son. 7

Soldiers slain by soldiers,
 horses by horses, chariots by chariots –
 the Wind's son felled the enemy elephants
 and destroyed his enemies. 8

Some he swallowed delicately
 Some Kauravas he assailed, captured and swallowed,
 Some he split down the front
 Some Maruti cooked for the Lord of Death.⁴ 9

kelaran kurudaridaridan
kelambaran sandhisandhiyan pariyeccan
kelaran desevaligeydan
kelaran bhujabaladin aridu śileyol poydan 10

baḍigonḍu gōnipaṇṇan
baḍivantire pavaṇasūnu peṅkuḷināyan
baḍivantire pāḷuḍuvan
baḍivantire baḍidan anibaran kauravaran 11

kelaran bīsiyum ottiyum piḍidum ārdittum gadādaṇḍadin
kelaran gurdiyum ardiyum tirupiyum tēdum bhujādaṇḍadin
kelaran kuttiyum ettiyum poṇariyum poydum dhanurdaṇḍadin
kalikaṭṭāne kaḍaṅgi kolva teradin kondan marunnandan 12

prakaṭāṭōpade poydu poydu śileyol vṛkṣaṅgaḷol mōdi mō
di karadvaitade gurdi gurdi kaṭhināṅgam nurgunurgappinam
bakanan bāhumadāvaḷaṃbakanan urdurdugravidyutkadam
bakanan vairigajēndranan basakanan kondan marunnandan 13

desedeseḡḍāḍida kari
deseyānegaḷ abdhiyoḷage nīrānegaḷā
gasadoḷam avabhraḡajamane
posatāḡire bhinnasṛṣṭivaḍedano bhīman 14

Some he chopped to bits,
 his arrows tore the joints apart of some,
 A few he sacrificed to the directions
 and some he ground on stone with his arms. 10

Like shaking down a Banyan tree's fruit
 Like beating a mad dog
 Like pounding a monitor lizard⁵
 Such a beating, did the son of the Wind
 give the crushed Kaurvas. 11

Some he tossed up, pressed, caught and pounded
 with his mace. Some he punched, twisted
 and exacted pain, shaving them down
 with his weapon-arms. Some he pierced,
 hurled, battled and battered them with his bow.
 The Wind's son is a cruel elephant
 killing with gay abandon. 12

Showing off, he hit – hit them loudly, rammed them with
 rocks and tree trunks, thumping forcefully,
 punching with both fists, crushing Baka's solid body.
 Proud of the strength in his arms, he glitters
 like an array of lightning bolts,
 the son of the Wind who killed
 his enemy Basaka, the elephant. 13

Hurled across to different directions
 elephants become guardians of the directions.
 Aquatic elephants swim in the ocean,
 sky elephants fly like clouds...
 Is Bhima creating different creaturely forms? 14

sutapakṣapātadindam
 kṛtāntanuṛe barcidante kondan kurubhū
 patiya balamellaman dha
 rmatanūjan bharadin ikkidan bhujabaladin 15

pavanasutan gadegoḷe gān
 ḍivi bilgoḷe kaydugoḷva mārkoḷvadaṭar
 bhuvanadoḷ illavargaḷa bā
 huvikramam ninage posate kauravarājā 16

javana muḷisavana muḷisene
 javanē barcidavol intu kuṛudaridaridan
 javanan muḷiyisi subhaṭara
 javanan muḷiyisi barduṅkuvannarumolaṛē 17

yamarājan tande bhōjaprabhave tanage tāy maydunan vāsu dēvan
 samarakṛīḍārthadabhyarthane yamaḷanujar sanda bhīmār junar kō
 pam avandyam cāpavidyāguru kaḷaśajanendandu sāmān yan allan
 himakṛdvamśavatāran bharatakulaśiraśśēkharan dharmaputran 18

dānam priyavāksahitam
 jñānam agarvam kṣmānvitam śauryam eni
 ppī nuḍiyane nuḍiyisidudu
 dānam jñānam kṣamāguṇam dharmajanā 19

As though Kritanta, the god of death
 were showing favour to his son,
 the son of Dharma put on a show
 of destruction with his powerful arms. 15

Bhima grasped his mace
 and Gandivi took up his bow,
 the world has no heroes
 to take up weapons against them –
 Oh Kuru king, is their power new to you? 16

As though Yama's anger were his own anger,
 As though Yama himself had minced the enemy
 into tiny, little bits
 having angered Yama – for Bhima is like Yama,
 could the good soldiers possibly remain alive? 17

His father is Yamaraja,
 his mother is the daughter of King Bhoja,
 Vasudeva is his younger brother-in-law,
 his enraged brothers are Bhima, Arjuna
 and the renowned twins eager for the sport of battle,
 his archery teacher is the Pot-born One.
 For Dharma's son is no ordinary man. 18

The crown of the Bharata clan,
 born in the lineage of the snow-making moon.
 May charity be accompanied with pleasing words
 May knowledge be without pride
 May valour be yoked with compassion.
 People say: Charity, knowledge and compassion
 are the virtues of Dharma's son. 19

amaḷgaḷ vinayade vikrama
 damaḷgaḷavar muḷiye gaṇḍarillavara parā
 kramaman nīnaḍidirdum
 samaradoḷ iḷisuvude kurukulāmbabhānū 20

andu kuśasthalam jatugṛhajvalanakke jayantamante kā
 ḷindi vṛkasthaḷam viṣada laḍḍugegāḍudu vāraṇāvataṃ
 sanda sabhāpratāraṇake kāraṇam endarīpalke bēḍidar
 sandhigeyalke bēḍidare pāṇḍutanūbhavaraydu bāḍaman 21

atilajjānvanita ā naḍṭjan adhikakrōdhāvahan drōṇan u
 ddhataauravyakṛtāṭṭahāsan asuhr̥dvīrāvataṛan pṛthā
 sutaṛ ārōpitacāpar uddhatarum ā gāṇḍīviyumu bhīmanum
 patigaḷ nōḷpinam āytu ninnanujanin kṛṣṇāmbārakaṣaṇam 22

endu nuḍida saṇḷayana nuḍige phaṇirāḷjakētanana siḍildu –

sthiraśatyavratīyendu dharmaruciyeṇḍā dharmaputran dayā
 paran endellara pēḷḍa mātu pusiyāyṭī karmukācāryanan
 guruvan brāhmaṇanan todaḷnuḍidu kondandā mṛṣāpātakan
 paramembī nuḍiyin pṛthāpriyasutan pāpakke pakkāganē 23

Oh son in the Kuru Sky!
 If the twins – humble and endeavouring
 become angry, no heroes can match
 their prowess in battle,
 yet you speak so lowly of them. 20

For the lac palace that was set ablaze,
 they asked for Kushasthala and Jayanta,
 Kalindi and Vrkasthala for the poisoned laddus,
 the Varanavata town for being cheated in court
 For these reasons, Pandu's sons
 asked for five villages in reconciliation. 21

The River's son's shame knew no bounds.
 Drona's anger was excessive.
 The Kauravas laughed aloud arrogantly
 – overenthusiasm turned friends into foes.
 Pritha's sons Gandivi and Bhima readied their bows
 determined to fight.
 As kings watched,
 Krishne was undressed by your brother. 22

As Sanjaya said this, the Bearer of the Serpent Flag exploded,

Constant in truth, you say!
 A fondness for dharma, you say!
 What son of Dharma? Everyone calls him
 a compassionate man! Such talk turned to lies
 on that day when the Brahmin teacher was killed
 by false statement. Their lies grew excessively!
 Did the beloved son of Kunti not become a sinner? 23

tanage hatōṣvatthāmō
 yenal akkume yamapurakke guru pōpeḍeyo!
 ghanakuñjara endeṅgume
 janarañjanegaṛiyalādudillaṛamaganan 24

ī doreyaṛamaganum mṛṣa
 vādan nōḍendu dharmanan mūdalisal
 pōdan putananaṛasal
 pōdane yamapurake muktabāṇan drōṇan 25

kaḷaśajanan intu kolisida
 khaḷane gaḍam dharmanandanan krūradinañ
 gaḷa pesaran maṛeyisi mañ
 gaḷavāram kaḍḍavāram embante valam 26

vaniteya kēsaman sabheyo! ennanujan tegevalli gaṇḍānā
 gane bhagadattanāne bariyelveḍivannegam otte gaṇḍan ā
 gane kolalolladaṅgapati billoḷe koṇḍeḷevalli gaṇḍan ā
 gane kurubālasamharaṇamātrade māruti gaṇḍan ādanē 27

oḍavuṭṭidaran koṇḍava
 r aḍagan tindavara nettaran belagaseyo!
 kuḍivī nistrimśateyan
 hiḍimbiyan pordi kaltanāḡane bhīman 28

How could he say Ashvatthama was dead?
 Only after his teacher travelled to Yama's abode,
 did he say that it was about the great elephant!
 Is such speech proper? I do not understand
 Dharma's son who wishes to merely please people! 24

Observe this son of Ara⁶ who is a liar,
 making a mockery of Lord Dharma.
 Drona left without his arrows –
 Did he go in search of his son to Yama's city? 25

That villain had the Pot-born One
 killed in this manner – oh yes!
 He is the son of Dharma! Like disguising
 that cruel days, Tuesday and Saturday,
 under an auspicious name!⁷ 26

He was no hero when my brother hauled that woman
 by her hair, he was no hero
 when Bhagadatta's elephant⁸ charged as if to break his ribs.
 He was no hero when Anga's king drew the string of his bow.
 Did he become a hero when he killed my young boys? 27

He killed his brothers,
 ate their flesh and drank their blood
 with cupped palms. This ogre Bhima
 has learnt such things in the company of Hidimbi! 28

enagā jūdinoḷ agrajānujasamētam gaṇḍudoḷtāgi kā
 nanadoḷ valkaladhāriyāgi haranoḷ divyāstraman bēḍe be
 ḷtanadin tāpasanāgi pēḍiyene matsyāvāsadoḷ vāsudē
 vana naṇṭan naṭanāgi bārada bhavam bandan prthānandan 29

dore yamaṣṭran irdiravu vāyujan irdiravagniputriyi
 rdiravamaḷarkaḷ irdiravu matsyanivāsadoḷ ellamante me
 ygaredire gaṇḍugettu baḷedoṭtu brhannaḷeyāgi pārthani
 rdiravum enalke pārthanadu rambheya śāpamo tanna pāpamō 30

guruvaṇ dvijaṇmanan suta
 virahāgnigrastanan nirāyudhanan sam
 harisida śakrasutaṅgā
 guruvadhame yaśōvadhakke kāraṇamaltē 31

enagidayuktam endirade perbusiyol pudidirda dharmanan
 dananane dharmanandan enal dore diggajam otte birdu bi
 rdinisagidirda bhīmanane bhīman enal dore pēḍiyāgi ma tsyana
 manevoḷka pārthanane pārthanenal dore gaṇḍarembare 32

It seems to me that the hero became a slave in the
 game of dice, with his elder and younger brothers,
 wearing rough jute cloth in the forest,
 Pritha's son requested Shiva for divine weapons and
 in some foolishness became an ascetic,
 in the Matsya land, he became a eunuch,
 related to Vasudeva through marriage,
 he became a dancer – such a deplorable birth! 29

Son of Yama who once was king,
 once the son of the Wind, once daughter of Fire,
 once the twins, who hid in the Matsya king's court
 once Partha, stripped of his manhood,
 wearing bangles as Brihannale!
 Is it the curse of Rambha or his own sinful doing?
 It was a fitting position! 30

When our Brahmin teacher engulfed in the fiery pain of
 separation from his son flung his weapons away – he was
 killed by Shakra's⁹ son. To murder a teacher –
 does it not cause the ruin of one's name? 31

They call Dharma's son the son of Dharma!
 for he does not say, It is improper on my part,
 instead he tells fat lies.
 As the cardinal elephant crushed him, and he fell –
 still we call Bhima by the name Bhima, a fierce man!
 The eunuch in Virata's house – Still we call him Partha!
 Call them such names – don't call them heroes! 32

Heroism that killed our teacher with a lie
 he had abandoned his bow,
 Pride that targeted Bhishma
 who lies on a bed of arrows,
 Valour that broke Karna's head
 when deprived of chariot and bow,
 Only Pandu's sons have such abilities!
 Would the daring Duryodhana be so? 33

Yama's son carried darbhagrass in his hand,
 The Wind's son grasped a ladle. Indra's son had a jarjara.¹⁰
 The son of the twin gods held laths.
 The irony of chosen weapons!
 Panchali held a vessel of sandal paste:
 If they were so happy in the Matsya court,
 isn't their desire to fight now mistaken? 34

I wouldn't say they are stark enemies
 Those poor fellows, let them live as ex-officio holders
 Why carry the burden of weapons?
 Think about them: There is a contradiction
 between their dharma and kshatra dharma. 35

They stood blinking in the assembly when
 Panchali, wife of five lords, was struck by my brother
 Oh Great Warriors! Now they cause a ruckus!
 Such valour, such speeches, this machismo!
 What can I say to such kings? 36

Sons of Yama, Vayu, Tridasha and the Ashwinis
 the five are a stain on our lineage of snowmaker.¹¹
 The Panchala king's daughter rules over their minds.
 You be the judge of these words.
 What is there to consider? What kind kshatra
 dharma does this son of Pritha lead on earth? 37

paseyo! pasurvandarō! a
 gnisākṣiyo! koṇḍa pāṇḍupatiyire dōṣā
 vasathar pādaradin jani
 yisidar pāṇḍavaro! allademmo!am uṇṭē 38

endu dhṛtarāṣṭranandanān dharmanandanānuman
 vāyunandanānuman saṅkrandana nandanānuman
 aśvinīnandanaruman nirākaraṇaṅgeydan itaṛo!am māṇade –

biḍadārathise munname
 kuḍalārade ba!ike gaṇṭalan meṭṭidoḍi
 ṭṭeḍeyo! koṭṭan gellaṇ
 guḍuvante naraṅge pāsupatamane rudran 39

tanayan enagendu mannisi
 tanagurugaḷḷakke pākaśāsanaṇ ardhā
 sanam ērisi nīrērisi
 manujaṅgam mānyapadaviyan māḍidanē 40

pavanaṅge puṭṭidan rā
 ghavanaṅgā! triṇayanāmsam enipaṇuvan pāṇ
 ḍavakētudaṇḍado! nela
 suvudāvagga!ike kapige capalate sahaḷam 41

anujeyanittu naraṅgā
 tana tanayaṅgittu tanna magaḷan tān ā
 tana rathaman esagi dharmaja
 nanujana nevadindam arusugeyvan kṛṣṇan 42

On the wedding mat on the green pandal
 with Agni as witness, Pandu lived
 in a debased home where Pandavas were born
 out of prostitution – Do we share their great birth? 38

In this manner, Dhritrashtra's son disparaged the
 son of Dharma, the son of Vayu, son of Sankrandana,
 sons of Ashwini and not stopping there.

When he worshipped without interruption
 Rudra granted him nothing, only when
 he sat on his throat,¹² did he, with difficulty,
 award Nara the Pashupata weapon. 39

He is my son, and showed him favour –
 He gave him half the throne when he fulfilled his task,
 thrilling him
 Born a man, he was given an honourable place.¹³ 40

Born to the wind
 Raghava's beloved aide is an incarnation
 of the three eyed one who settles on Arjuna's flag.
 It is in a monkey's nature to be fickle!¹⁴ 41

He gave his sister to Nara,
 He gave his son to Abhimanyu,
 He became charioteer to Dharmaraja's brother,
 Krishna rules by pretext! 42

puruṣar mūvarol orvan embar asurapradhvamsiyembar jaga
 dguruvembar perargēke tēran esapan dharmānujaṅgēke kiṇ
 karanādan karavēliyādan adaṛin sūtan bhaṭan pēliyam
 bara mātoppugum ādidēvan enisal kṛṣṇaṅgadenoppugum 43

animēṣādyavatāram
 tanagāge daśavatāram anitaṛolirada
 rjunana ratham esagi pannon
 daneyadu sūtāvatāramum harigāytē 44

endu duryōdhanan harnuman purandaranuman kapi
 rājanuman kaṇjōdaranuman nirākaraṇaṅgeydanitaṛolaṃ
 māṇade samarōdyōgaṅgeyye saṇjayanaṇjade mārkoṇḍu –

pratikūladaivanai nīn
 pratinṛpar anukūladaivar asahāyane nīn
 pratinṛpar asahāyar nīn
 pratibalan adaṛindanarthakam vākyārtham 45

endu nuḍida saṇjayana nuḍi karṇakathōramāge duryōdhanan
 adarke nirvaisi –

samarajayam daivāya
 ttam adaṛin ā puruṣakāram emagāytīgaḷ
 yamanandanādigalaḷ on
 de meyyolāntiriven enna calaman mereven 46

They say he is one among the three purushas,
 destroyer of demons – They call him jagadguru.¹⁵
 If he is all these, why does he drive a chariot?
 Why has he become Arjuna's servant?
 What a coward!
 If charioteer, servant and coward suit him,
 how can he be called Adideva, primordial god?

43

He took on ten avatars
 the unblinking fish¹⁶ and more – is still unsatisfied!
 He's taken hold of Arjuna's chariot...
 Has Hari become a charioteer in his eleventh avatar?

44

In this way, Duryodhana disparaged Hara, Purandara, Kapiiraja,
 the king of monkeys, Kanjodara,¹⁷ but did not stop at that and
 readied for war. Sanjaya responded,

The gods are against you.
 Enemy-kings are shown favour by the gods,
 but you have no friends.
 The enemy kings do not need help.
 You are their rival and your words are meaningless.

45

Sanjaya's words were harsh to Duryodhana ears, he said in disgust,

Victory in battle is left to the gods
 Yet manly effort is left to us
 Now, I shall fight Yama's son and others alone
 My resolve will sparkle!

46

surasindhūdbhava kumbhajanma dinakṛtpuṭradigaḷ sāye saṅ
garadoḷ pāṇḍavaran gelal neredanillēkāki duryōdhanan
seragan sārḍapan eṅgum ī dhare bhujādaṇḍam gadādaṇḍam em
beraḍum saṅjaya majjayakkodaviral mattanyaram pārvenē 47

madavatkarigaḷa bhiduvan
vidāraṇaṅgeydu kolva kaṇṭhīravakam
kadanadoḷ arinṛparam kō
pade kolvenagam sahāyam embarumōlarē 48

kaḷidar kaṇḍadigaḷ i
nnuḷidudan ān āseheyen enagam neramē
gaḷigege karaḍeya tāḷada
paḷavada maddaḷeya mikka vādyamum oḷavē 49

endu nuḍidu kāladaṇḍapracāṇḍamappa tanna gadādaṇḍaman
bhujādaṇḍadoḷ aḷavaḍisikoṇḍu pāṇḍavargabhimukhanāgi
naḍeva pannagapatākana muḷisinandavan aridu saṅjayan
aṅjade mārkoṇḍu –

naranum naranandan anum
guruvum gurusutanum āryabhūriśravanum
surasindhusutanum intaṛu
varum atiratharalte kurukulāambarabhānū 50

The Celestial River's son, the Pot-born One,
 Son of the Daymaker and others have died in war.
 People say Duryodhana cannot win
 over the Pandavas alone; he has spread his sari out¹⁸
 These two: the power of my arms and the power
 of my mace will ensure my victory, Sanjaya!
 Why do I need anyone else? 47

Having torn the forehead
 of the rut elephant like a lion,
 I kill my adversarial kings in anger.
 Who would help such a man? 48

Karna and the others are gone.
 I have no more desire left. Why do I need help?
 Do pot-drums¹⁹ require the support
 of cymbals, drums and other instruments? 49

Having said this, Duryodhana hoisted his mace – that was like
 Yama's sceptre – over his shoulders, and walked towards the
 Pandavas. Despite knowing the nature of the Serpent Flag Bearer's
 anger, Sanjaya protested again fearlessly,

Oh Sun in the Kuru sky!
 Nara and Nara's son,²⁰ your guru and his son,²¹
 the renowned Bhurisrava²² and the son of the celestial river
 too – Aren't they Atirathas
 who can fight against innumerable soldiers?²³ 50

anilajanum dhr̥ṣṭadyu
 mnanum antakatanayanum mahāsātyaki ma
 tsyana sūnu śikhaṇḍi vyā
 sana matadindaṛuvarum mahāratharaltē 51

inanandan anum duśśā
 sananum vṛṣasēnanum ghaṭōtkacanum ma
 ttina nakuḷanum ā sahadē
 vanum ardharatharkaḷ aṛivā nṛpatī 52

kururāja nīnum ā ma
 drarājanum sōmadattanum kṛpa kṛtava
 rmarum oḍane śakuniyum kū
 ḍire samarathar embaralte nimmaṛuvaruman 53

pavanātmajan mahāratha
 n avanipa nīn samarathane adarkadhikanoḷ ā
 pavanātmajanoḷ maṛe ba
 ddhavairaman sandhimāl̥puduttampakṣam 54

endu nuḍida sañjayana nuḍige piṅgākṣan ativiṣamaparūṣa
 vēṣāvēśadharanāgi –

atirathan ātan gaḍa bala
 yuta samarathan ennoḷ adhikabalavantān mā
 ruti gaḍa mahārathan mā
 rutiyaṁ tadrathada gāl̥igaḷ doḍḍiduvē 55

The son of the Anila, Drishtadyumna, Antaka's son,
 the great Satyaki, son of Matsya, Shikhandi,
 Doesn't Vyasa hold that these six Maharathas
 can fight ten thousand soldiers? 51

The son of Ina,²⁴ Dushasana,
 Vrishasena, and Ghatotkacha and the praiseworthy
 Nakula and Sahadeva are Ardharatha warriors.
 Don't you know this, O king? 52

Oh Kuru King! You and the king of Madra, Somadatta,
 Kripa, and Kritavarma
 along with Shakuni
 are six samaratha warriors, aren't you? 53

The son of the Wind is a maharatha
 and you, oh king, are a samaratha, that is why
 the son of the Wind is superior to you –
 it is wise to forget the entanglement.
 Come to an agreement! 54

Hearing Sanjaya's words, Pingaksha²⁵ grew enraged and responded
 cruelly,

Ah, so he is an atiratha! I, the strong one,
 am the samaratha, you say! Maruti's strength
 makes him a superior Maharatha, it seems!
 Why, does Maruti's chariot have bigger wheels? 55

peraram pogaldapeyemman
 kiṛiyar māḍidapeyelavo sañjaya nīnum
 perānorvan billōjan
 perānorvan sindhuputran āgal bagevō 56

ninna magārathanaḷavuma
 n ennaḷavuman aṛiyadiḷisi samarathan enday
 munnam ninagān posatē
 pannagakētananoḷāmpa gaṇḍarumoḷarē 57

antu naramāmsaman mahāmāmsamendu naratailaman
 mahātailamendu naramāmsabaliyan mahāmāmsabaliyendu
 dīrghanidreyan mahānidreyendu dīrghaprāṇaman mahā
 prāṇam endu snuhivṛkṣaman mahāvṛkṣam endu nuḍivante
 bhīmanan mahārathan endu nuḍiyal takkudē valam!
 endarasan avaṅge virasamāgi paruśaman nuḍiye
 sañjayan aṅji –

enitenitan kalisidoḍam
 tanitanitum naijabhāvamakkum nṛpanan
 danan entumantu karkaśa
 tanuvantaḥśūnyamakkum unnatavamśam 58

endaṛidu ‘maunam sarvārthasāadhanam’ embudu ītaṅganukūla
 vṛttiyum svacchandānuvṛttiyum āgi negaḷdu entum ‘ārādhyam na
 prakōpayēt’ endu mōnaṅgoṇḍu sañjayan kiṛidu bēgam irdu
 phaṇirājakētanam yuddhasannaddhanāgi naḍevudan kaṇḍu mattam
 ā sañjayan nisargamūrkanum svabhāva dṛḍhanum svāmihitanum
 appudaṛindiralārade –

You praise the others and snub me
 Ey Sanjaya!
 Do you think you are another
 Archery expert, another son of the Sindhu? 56

You do not know the power of maharatha
 or my own power! Calling me samartha is an insult –
 am I not known to you? Is there another
 hero like the bearer of the Serpent Flag? 57

Is it proper to say human flesh is superior flesh? To say that flesh
 and fat are superior? To say sacrifice of flesh is a superior sacrifice?
 To call deep sleep eternal sleep? To say that deep breath is life
 breath? To call a thorny shrub a superior tree or to say that Bhima
 is a maharatha? Sanjaya felt afraid when the king spoke so harshly.

However much he may be instructed,
 a king's true nature remains unchanged,
 as tall bamboo/great lineage is thick and tough
 on the outside yet hollow on the inside. 58

He knew what they said, 'Silence is capable of conveying
 meaning', so it seemed sensible to obey him for it is also said,
 'Do not provoke the honourable!' Sanjaya remained silent as the
 bearer of the Serpent Flag prepared for battle. He watched him
 walk toward the battlefield but Sanjaya, who was by nature a
 strong-willed fool desiring the welfare of his lord, could not
 standby in silence,

baladoḷagaśvatthāman
 balanoḷanirvaruman āsegeyyade vidyā
 baladin kādade nijabhuja
 baladin pāṇḍavaroḷ arasa kādal bageday 59

ā baladēvāśvāthhāmarum irdaravar irvarum allade kṛpa
 kṛtavarmarum irdar antu nālvaroḷ orbaṅge vīrapaṭṭaman kaṭṭi
 vīrapramukhaṅge sēnāpatyābhiṣēkaman māḍi pageyan kayge
 māḷpudembudum saṇḷayana nuḍige duryōdhanan intendan –

tridaśanadīsutanin tī
 rada kajjam munne kaḷaśasambhavanin tī
 rada kajjam inajanin tī
 rada kajjam drōṇaputranin tīrdapudē 60

drōṇan emagoḷḷikeydan
 drōṇana sutan oḷḷikeyyadirkume samara
 kṣōṇiyoḷ innamanāseye?
 māṇeyanaṃ kaypesoreya kuḍiyēn miḍiyēn 61

haliyan raṇakēḷikutū
 haliyan naccirden avanum āhavakōlā
 haladalli tīrthayātrā
 cchaladindam agaldu pōdan innum bāran 62

maḍivoḍe page ravisutanin
 maḍigum mēṇ śauryaśāḷi duśśāsanarin
 maḍigum mēṇ ennindan
 maḍigum peraperarin enna page maḍidapudē 63

Ashvatthama and Balarama
 and the other two are part of the army,
 yet you believe you can fight the Pandavas
 without their expertise with only the strength of your arms! 59

To Duryodhana, Sanjaya suggested that not only Baladeva and
 Ashvatthama, but Kripa and Kritavarman also remain. Honour
 the four heroes; make them army chiefs and triumph against your
 enemies, he said,

It was impossible for the son of Celestial River
 Impossible for One Born in a Mud Pot
 Impossible for the son of Ina
 Do you think Drona's son is capable enough? 60

Drona did us a lot of good!
 Has Drona's son been good for us? Have we
 any hope for him in the war – Why bother
 if the bitter bottle gourd is ripe or tender? 61

The Plough Bearer was enthusiastic
 about battle and I placed my belief in him
 but he too left on pilgrimage
 in the middle of the war – he is yet to return! 62

If an enemy must die,
 it will be by Ravi's son, Dushasana,
 or by me:
 How could anyone else kill my enemies? 63

nilalum nūṅkalum ariyan
 gelalum perarolare kaṇṇanallade kaṇṇan
 talenāyakan āruman
 nile nilvar nūṅke nūṅkuvar gele gelvar 64

kaḍugūritakkum ukkino
 ! oḍagūḍida pacce bēre kūrpillārum
 toḍardiṇivar arkanandana
 noḍanillade tāme bēre kūridarolarē 65

kānīnan drōṇanadī
 sūnugaḷ aḷidimbaḷikke perarenagillen
 dāne gaḷitāśrujaladin
 sēnāpatyabhīṣēkaman māḍidapen 66

enagirvarum eraḍum tō
 ! enagirvarum eraḍu kaṅgaḷ annare yuvarā
 janum aṅgarājanum pō
 rene saṅjaya mattam enage mānasavālē 67

kaḷidan dinakaratanayan
 kaḷidan yuvarājanappa duśśāsananum
 tuḷilālgaḷan irvaruman
 kaḷipi suyōdhanana bāl̥vudan nambidirē 68

enage manam indu śūnyam
 mane śūnyam bīḍu śūnyam ādudu sakalā
 vani śūnyam āytu duśśā
 sanan illade kaṇṇan illadān entirpen 69

Would anyone but Karna stand firm
 and conquer our enemy? Anyone under
 the chief nayaka will stand while he stands,
 will fight while he fights, will win while he wins! 64

Iron ore grows heavy when mixed with steel,
 otherwise it has no sharpness.
 Effort makes for warriors.
 Without Arka's son, would they be so sharp? 65

After the Maid's son,²⁶ Drona and the River's son fell,
 no one remains by my side
 I consecrated myself with flowing tears
 as the head of the army. 66

The prince and the Anga king
 were to me my two arms
 they were to me my two eyes – didn't I always say this?
 If I say I won't fight, would I be a man, Oh Sanjaya! 67

The son of the Daymaker has been killed
 Prince Dushasana has been killed
 I have sent both these warriors on their way
 Do you think Suyodhana has life left in him? 68

Today, my mind is empty
 my house is empty, the camp is empty
 All the earth is empty – without Karna
 without Dushasana, how can I be? 69

bāndhavaran īrisi sarasija
 bāndhavatanayanuman enna tammanuman na
 mmandhanarēndrana mogaman
 gāndhāriya mogaman āva mogadoḷe nōlpen 70

ene sañjayan ā prastāvadoḷ bhīṣmadrōṇakarnaduśśāsana
 śalyaśakunisaindhavabhūriśravassōmadattabhagadatta
 saubalabṛhadbalabāhlīkavindānuvindādigaḷa sāvinol
 sarvāṅgavikaḷarāgirda dhṛtarāṣṭragāndhāriyara
 caraṇāravindavandanaṅgeydu dēvara manahkṣataman
 āṛisalvēlpudu bīḍiṅge bijayamṅgeyvudene –

savaḷade gurujanarallige
 yuvarājanumaṅgarājanum berasu raṇō
 tsavadin pōgal nāṅcuve
 n avarirvarum illadiḡaḷ allige pōgal 71

mahibhūbhṛcchatraśūnyam kanakamahidharam drōṇa
 vṛkṣādiśūnyam
 guhe simhānīkaśūnyam dese digibhaghaṭāśūnyam ādante vāyu
 sprhabhīmoddāmabāhābaladaḷitakubhṛdvargaśūnyam viṣādā
 vaham akkum munnam ennirparikeya sabhe mattentadan pokku
 nōlpen 72

patiśōkavikaḷapārthiva
 nitambinījanamanīkṣisal sañjaya la
 jjitanennirpiravindē
 je tōrpen ān enna mogaman atiduḡkhitanen 73

I've lost my family, and the Lotus-friend's son
 and my younger brother:
 With what face shall I face
 the blind king and Gandhari? 70

To this, Sanjaya replied, 'Dhritarashtra and Gandhari are completely undone by the death of Bhishma, Drona, Karna, Dushasana, Shalya, Shakuni, Saindhava, Bhurishrava, Somadatta, Bhagadatta, Saubala, Brihadbala, Bahlika, Vinda, Anuvinda and the others. Fall at their lotus feet, relieve their mind's pain when you go to the camp.'

I'd go along with the prince and the Anga king
 to the elders in the mornings
 with happy tidings of war.
 Today, I am ashamed to go without them. 71

The royal parasol for the Earth-Bearer is absent;
 the Drona tree on the Kanaka mountain is absent;
 lions are absent in the caves,
 the elephant herd is absent in the directions;
 how pitiable that the Wind's beloved Bhima
 has plundered the army with his long arms?
 How can I enter the renowned assembly again? 72

How will I look upon the royal wives
 distressed by the death of their husbands
 Oh Sanjaya, I am overcome by shame!
 I am so miserable! How do I show them my face? 73

embannegam sakalacaturaṅgabavikaḷanāgi saptāṅga
 rājyasamāliṅgitanāgi saṅgrāmarāṅgadoḷ irdan embudan
 āptacararāriṇe kēḷdu gāndhāriyum dhṛtarāṣṭranum
 śōkākulīkṛtacittarāgi tamma magananārayyalum
 manahkṣataman āṛisalum endarasuttam bandu –

paḍe pannondakṣoḥiṇi
 goḍeyane mūrdhabhiṣiktanay mūrum be
 ḷgoḍeya naḍivirpa nīni
 rdeḍeyum ademagaṛiyadantuṭādude maganē

74

endu paḷayisuttum barpa guruḷanada saraman saṅjayan
 aṛidu karakamalamukūḷitāñjaliyāgi dēvā ninnallige nija
 janantjanakar aṛasuttum bandar embudum uddhata
 gōtrābhimukhan vajrāghātam ādante siggāgi taleyan bāgi –

aribhūpālaran ikki geldosageyin tūryatrayam poṇme sō
 dararum makkaḷum āptarum berasu bandānandadin kāṇben en
 diral intāytu vidhātra madgurugaḷan duḥkhātmaran śōkata
 tpararan meyyoḷe bīḷvudaśrumukharan kāṇbantutām māḍiday 75

kanda nijānujar ellida
 r endennan janani bandu besagoṇḍoḍadē
 nendu maṛumātuguḍuven
 kondar kauntēyar endu binnaisuvenō

76

While he was speaking, agents informed Gandhari and Dhritarashtra that he remained king of the seven parts of the kingdom but had lost the four branches of the army.²⁷ They came to the battlefield in search of their son, desiring to know his condition and to ease his mind,

Leader of eleven Kaurava battalions!

You are the consecrated king

surrounded by the three royal parasols:²⁸

We cannot comprehend this state you are in now,
dear child!

74

Hearing their lamentations, Sanjaya realized that the elders had come. He informed Duryodhana with folded palms, ‘Lord, your mother and father have come searching for you.’ Like a lofty mountain peak struck by Indra’s vajra weapon, Duryodhana bowed his head in shame.

Obstructing enemy kings, in the enthusiasm of victory and three-fold celebrations²⁹

with my brothers, sons and associates come in joy

I thought I could see it –

but it has turned out like this:

Oh Fate! You have caused me to see my elders

mourn in sorrow with tears

rolling down their face, falling on their body.

75

Where are your brothers, my child? –

When my mother comes along and questions me

What reply shall I give?

Killed by the sons of Kunti! – Shall I tell her this?

76

śōkam mige phaṇirājapa
 tākan vigaḷitavivēkan aviraḷabāṣpō
 drēkan hā duśśāsana
 hā karṇā enutam ante mūrchege sandan 77

antu mūrchāprasaṅgan āda pannagapatākaṅge śīśirōpacāra
 kriyegaḷan māḷpa saṅjayaniravan tatparijanam kaṇḍu pēḷe
 gāndhāri manadoḷ aḷki balki nanekonevōgi –

mṛgadharakulalakṣmīva
 llige perar ār nīne munnaḍarpenalirday
 magane layakālabhīmō
 ragan uragapatāka ninnuman nuṅgidanē 78

emagandhayaṣṭiyāgi
 rde magane nīnuḷḷoḍellam oḷavendire ni
 nnuman irisade kuruvaṃśā
 nimittaripu pāśapāṇi savinōḍidanē 79

gurucaraṇaṅgaḷgeragade
 parakeyan ādaradin āntukoḷḷade mōnam
 berasirpudu ninagucitame
 guruvinayaman ēke maṛede kurukulatilakā 80

maḍidī duśśāsanan ēn
 nuḍiyisuvanō kurunarēndra durmaṛṣaṇan ēn
 nuḍiyisuvano duṣkarṇan
 nuḍiyisuvano nīnum usiradarpude maganē 81

As his grief grew, the Serpent Flag Bearer
 lost his powers of discernment:
 an unending flow of tears
 Ha Dushasana! Ha Karna! he cried, and fainted. 77

When her attendants reported that they witnessed Sanjaya fanning
 the Serpent Flag Bearer who had fallen faint, Gandhari trembled
 in worry like a shrivelling tender creeper,

You were the foundation, my son, who else
 but you supported the creeper
 of the deer-marked moon lineage.
 Has the terrible/Bhima serpent of the final dissolution
 swallowed you too, Oh Bearer of the Serpent Flag?³⁰ 78

You were a guiding staff for our blindness, my son.
 All was well when you were around.
 He would not spare even you – Is Pashapani³¹
 relishing his unreasonable enmity
 against the Kuru family? 79

You do not prostrate before elders
 or accept our blessings respectfully
 Is it becoming of you to stay silent?
 Have you forgotten your humility
 before your gurus, O Tilaka of the Kurus? 80

What can this dead Dushasana say?
 Oh Kuru king! Will Durmarshana speak up?
 Will Dushkarna speak up?
 My son, how can you stay silent? 81

endu gāndhāri vipralāpaṅgeyye dhṛtarāṣṭran sakalarāṣṭra
 rajakirīṭa kōṭitāḍitacaraṇāravindadvandvan enisida tanna
 nandanana kāla mēle kavidu biḷdu –

hā kurukula cūḍāmaṇi
 hā kurukulacakravarti hā sakaladhari
 trīkānta ninnuman para
 lōkakkaṭṭidane kāydu māyda vidhātran 82

bhavadēkaśēṣam ādudu
 yuvarājādigala sāye nīn kādade kau
 ravanāyaka niśśēṣam
 bhuvanam aśēṣam baḷikke śēṣaṅge bharam 83

endu karuṇākrandanaṅgeyda gurujanaṅgaḷa saraman
 saṅjayan māṇisi karṇa duśśāsanādigaḷa sāvinol
 śōkōdrēkadin mūrcchāgatanāgirdapan īgaḷe cētarisugum
 annegam vipralāpaman upasamharipudene
 samāhitāntaḥkaraṇarum āgi –

kurukulacūḍāmaṇi nija
 gurugaḷa nayanāmbu taḷiva jalamāgire ta
 dgurujanadīrghōcchvāsame
 parivījanam āge mūrccheyindelcattan 84

antu mūrccheyindelcattu nijajananījanakaran kaṇḍu lajjā
 bharadin śīramanānatam māḍe saṅjayan dhṛtarāṣṭraṅgam
 gāndhārigam nijatanūjanappa rājarājan kurukulamadhya
 mahīṭaḷasahakārabhūruham nimage vinamittōttamāṅgan
 ādan avadharisuvudu ene tadīyavacanāmṛta

As Gandhari wept, Dhritarashtra fell at his son's feet which were to him like lotuses touched by the tips of crowns of kings of all countries.

Haa! Jewel crest of the Kurus! Haa! Kuru Emperor!
Ha! Beloved Lord of the Earth!
Has the wicked magistrate of fate
sent you too to the other world in his anger? 82

You were alone.
All the other princes are dead – O Kuru Nayaka,
Nothing will remain if you do not fight.
The expansive earth will be burden for Shesha.³² 83

Sanjaya pacified the elders' pitiable laments saying, 'Your son has fainted in severe sorrow after the death of Karna and Dushasana. He will revive in due course. Do not weep.' At this, they gathered themselves,

The elders' tears turned
to sprinkling water and their deep breath
became a fan that awoke
the jewel crest of the Kuru clan from his faint.³³ 84

He awoke from his faint and saw his parents, overcome by shame he bowed his head. Then Sanjaya said to Dhritarashtra and Gandhari, 'This is your son, the King of Kings, the mango tree at the centre of the Kuru land who greets you.' His words were like nectar, and Dhritarashtra touched him in happiness, rejuvenated him, embraced him, he blessed the afflicted man with a hundred

sparṣanadindānandacittarāgi taḍavarisiyum tebbarisiyum
tegedappiyum manahkṣataśarīranan paramāśīrvacana
śatasahasraṅgaḷin parasi punaḥpunarāliṅganam geydu
kiṛidānum bēgadin vigataparijanam māḍi –

yamasutan imbukeyvanemaginnun oḍambaḍu kandasandhiyan
samagoḷisalke saṅjayanan aṭṭuve bhīmanoḷ āda baddhavai
raman uḷi nōḍadir sutasahōdaraduḷkhaman īvudardharā
jyaman avargendu kālviḍidu bēḍidan andhanrpan svaputranan 85

antu kurunarēndranan andhanarēndran abhyarthisi –

aribhūbhṛdbalaman paḍalvaḍisi geldēkāṅgavīran jaṭā
surakimmīrahiḍimbakīcakajarāsandharkaḷan konda bhī
karaśauryan kaḍukeydu ninnanujaran kondikkidan kūḍe nū
rvaruman ninnuman innadēkuḷipuvan cālukyakanthīraavan 86

Gadya

idu samastabhuvanavallabhajanāśrayan śrīprthivīvallabhan
mahārājādhirājaparamēśvaran paramabhaṭṭāraḷan śrī
satyāśrayakulatilakan śrīmadāhavamalladēvaśrīpādakalpa
pādapāśrayāsannavarti kavicakravarti kaviranna
viracitamappa śrīsāhasabhīmamavijayadoḷ dhṛtarāṣṭra
vacanavyāvarṇanam tṛtīyāśvāsam sampūrṇam

thousand words. Over and over, he hugged him. Quickly, he had the attendants leave,

Yama's son may still agree, my little one, give your assent.
 I will send Sanjaya to make an agreement:
 Set aside your enmity with Bhima.
 Do not think of the sorrow of your brothers and sons.
 Let them have half the kingdom.
 The blind king pleaded with his own son
 and clung to his legs.

85

And so the blind king requested the Kuru king,

Alone, the hero triumphed,
 compelling enemy kings to submit,
 Who killed Jatasura, Kimmira, Hidimba, Kichaka,
 Jarasandha – heroically, he killed all your brothers
 Why will the Chalukya Lion let you off?

86

Here ends the third canto describing Dhritarashtra's speech, in the *Victory of Sahasa Bhima* that the Poet Ranna, emperor among poets, taking refuge at the holy roots of *Kalpavriksha* which are the holy feet of Srimad Ahavamalla, has composed for Sri Satyashraya, glory of his clan, foremost among warriors, supreme lord, king of poets, ruler of the earth, the refuge of men, king of the world.

Caturthāśvāsam

śrīvanitege nijavijaya
śrīvanteye savatīyāge ripunṛparan śau
ryāvaṣṭambhade gelda ja
yāvasathanasādhyanalte sāhasabhīman 1

adaṛin ātanolappa samarānubandhaman māṇbudennembudan
imbukeyvudenda dhṛtarāṣṭrana nuḍiyan gāndhāri samabhyarthisi
tānum prārthisi –

pariṇataavayasarem irka
ṅguruḍarem emagimbukeyvuducitam ninnī
guru nuḍida nuḍigoḍambaḍu
guruvacanam alaṅghanīyam embudu maganē 2

samaravyāpāram mā
ṇdu magane nijaśibiradatta bijayaṅgey sa
tta magandir sattar nī
n emaguḷḷode sālṽudavaran in tandapevē 3

endu gāndhāri tannna mattina makkaḷan nenedu duḥkham
marukaḷisi duḥkhaṅgeyye saṅṇayan jaḍidu –

priyasutanan bandum san
tayisuvudadugettu nīnegaḷa śōkākrān
teyumāgi śōkisal san
tayisuvar āṛ andhanṛpapatīyan nṛpapatīyuman 4

emdum vṛddharājan kururājaṅgabhimukhanāgi –

Canto Four

Vijaya Sri Vanita becomes second
consort after Sri Lakshmi
The enemy king is won over by the warrior's valour,
Isn't the daring Bhima quite invincible? 1

'Therefore I'm asking you to consider my words: set aside this
talk about battle with him. Come around to what I've said.' These
were Dhritarashtra's words that Gandhari supported and requested
him,

We are bent with age
and blind in both eyes. It is proper to listen.
Accept your father's advice, my son,
They say, 'Don't pass over the words of your elders.' 2

Abandon your war effort, my son.
Go back to your tent. Our dead boys
are far gone. It is enough if you remain.
Can we bring the dead back? 3

As she spoke, Gandhari thought of her departed sons and her
grief returned but Sanjaya reprimanded her for expressing her
sorrow,

You forget you have come to console
your beloved son. You are struck
by grief instead – Who else
will console the blind king and the king himself? 4

The old king turned to the king of the Kurus,

vīraśatajananigī gān
 dhāriḡe śataduḡkhajanānivesarāyṡigal
 kauravapati duḡkhamahā
 bhāramanāntāyasakke guṡiyāduduṡin 5

bhavadanuḡakṡayaman dhā
 trivallabhan kaṡḡu sandhimāḡal śōkā
 nivaham bagevan dharmaja
 n avanā kṡṡaka pratijñeyan kēḡdariyā 6

samaradoḡ adṡṡṡvaśadin
 samavāyam sāye nālvaranujaroḡ orvan
 yamabharan atītanappan
 yamanandanān adarīn ā nṡpaṡgam jayamē 7

endu nuḡida narēndrana nuḡige saṡḡjayan oḡambaṡṡu –

upapattiyuktam idan in
 nṡpa kaykoḡ ninna tandeyendudan ene bhū
 mipanendan nimmaya pū
 rvapakṡam emagādudē valam siddhāntam 8

tannoḡavuṡṡidar pesara nālvaroḡ orvarum illadirdoḡam
 tannasuvan nivēdisuvan agniḡe dharmatanūjan endoḡā
 n ennoḡavuṡṡidar pesara nūrvaroḡ orvarumilla bālven em
 bennaḡiyāseyan bisuṡen innavar ādudan āḡadirpenē 9

This Gandhari, mother of a Hundred Heroes –
 Today they call her mother of a Hundred Sorrows.
 Under the weight of her great sadness,
 she is marked out for weariness, O Kuru Lord!¹ 5

The Ruler of the Earth
 saw the annihilation your brothers.
 Sorrowful, the son of Dharma desires a truce.
 Have you not understood the worthy
 oath he has sworn? 6

They remain together by good fortune
 If one among the four brothers were to die in battle,
 would it be a victory
 for the son of Yama who is devoted to *dharma*?
 He would not survive. 7

Sanjaya agreed with the king,

This reasoning is quite proper.
 Oh King! Grasp what your father is saying.
 Hearing him, the King of the Earth said:
 The objections that you make
 are the basis of my principles!² 8

If a single brother were to die, among the renowned four,
 the son of Yama would offer
 his life's breath to Agni.
 Of my renowned brothers,
 not one among the hundred remains!
 Must I remain alone? I have thrown away
 the desire to live! I'd rather be with them.³ 9

sādhisuven phalguṇanan
 sādhisuven pavanasutana basiṛin hā kā
 ṛṇā duśśāsana tegeven
 sādhisidin baḷikke yamajanoḷ puduvālven 10

dhareyan paccāḷdir pāṇ
 ḍurājanum nīnum adane kaitavadinda
 yvara kayyoḷeḷedukoṇḍī
 kururājan mattam avarge puduvittapanē 11

ān maganenāge dharmaja
 nēn maganallane balikke nīnum tāmum
 nimmoḷ nēṛpaḍugidaḍe su
 kham munnina terade bālvudān besakeyven 12

biḍim ennanendu mundi
 rdaḍigeragida maganan appikoṇḍaśrujalam
 guḍugudaḍe suriye nālage
 taḍataḍavare nuḍidan andhanṛpan ā nṛpanan 13

nīn entum emma pēldudan kaykoḷḷade vairamane kaykoṇḍu pāṇḍu
 nandanaroḷ kādidallade sandhiyan oḍambaḍeyappinam nīn
 emaginitan oḷḷikeyyalvēlvudu negalva kajjamāvuduman
 nimmajjanoloḷ ālōcisi negalvudu allige bijayaṅgeyvudene
 mahāprasādam endadan oḍambaṭṭntegeyvenendu nijaguru
 janaman biḷkoṇḍu biḍiṅge pōgalvēḷdu kiṛidu pōḷtu śōkānubandhadoloḷ
 kōpānubandhamum samarānubandhamum antarisirdu saṅjaya
 dvitīyanum nijabhujagadāsahāyanumāgi saṅgrāmabhūmiyoḷagane
 barpalli –

I will succeed against Phalguna!
 I will succeed against the Wind's son!
 Ha, Karna! Dushasana!
 I will yank you out from their stomach
 and having succeeded, I will live with Yama's son!⁴ 10

King Pandu and you
 ruled the earth together, but I cheated
 and snatched the five villages from their grasp!⁵
 Will this Kuru king resume relations with them? 11

I am your son
 and Dharmaja is your son too, isn't he?
 In that case: don't ruin your bond, patch things up.
 Live as you did before – in happiness.
 I, however, refuse your instruction. 12

Leave me alone!
 He fell at his feet as he turned to face him.
 Sobbing profusely the blind king hugged
 his son and stammering, addressed that king. 13

In any case, you will not accept my advice. You have chosen enmity and you will fight with Pandu's sons. If you do not accept a truce, do us this kindness at least: Do as you will, but consult your grandfather. Please go and meet him, he said.

'It will be my fortune!,' he replied. Taking his parents' leave, he bid them to return home. His grief kept his feelings of anger and war at bay for a while. He walked through the battlefield in the company of Sanjaya and his mace,

uḍidirda kaydu nettara
 kaḍaloḷ aḍigaḍige taḷaman urcuttire kā
 liḍaḷ eḍevaḍeyade kurupati
 daḍigaveṇaṅaḷane meṭṭi naḍeyuttirdan 14

āḷaḷadan kaṇḍu -

peṇadinigaḷa taṇḍam ba
 lveṇagaḷan aṇasuttum alli barevare sāra
 lkaṇam īyade tammāḷdana
 peṇanan kādirdar alli biḷda bhaṭarkaḷ 15

andhanṛpasutaneyō jā
 tyandhanayō meṭṭadagaldū pōgenutum kō
 pāndhar jaḍidar patiya ka
 bandhaman eḍaḷalisi pōpa duryōdhananan 16

halacakraṇkuśarēkhā
 vilasitapadataḷake māḍe punaruktateyan
 halacakraṇkuśam ā kuru
 kulajan kusikusidu mellamellane naḍedan 17

āḷaḷadan kaṇḍu saṇjayan gaḷaḷaḷane kaṇṇīran negapi
 manyoḍgata kaṇṭhanum āgi –

vinutavirōdhimaṇḍaḷikamaulivirājitaḇāḍapīthakāñ
 canakamaḷāyamānamivu nimmaya mellaḍi bhiṇḍivāḷadam
 bina karavāḷa kakaḍeya kontada dhāregalurci samyugā
 vanitaḷadoḷ viḍhātravaśadin nimagam naḍevantuṭāḍudē 18

Weapons, broken and soaked in blood,
 strewn under every step, pierced the soles of his feet.
 The Kuru king found no place for his foot.
 Stepping on swollen corpses, he walked on. 14

Then they saw him,

Assemblies of flesh eating spirits
 had arrived, searching deliriously for thick corpses,
 while wounded soldiers stood guard
 over their chief's body,
 refusing to let spirits to approach. 15

Are you the son of the blind king
 or simply blind since birth?
 Leave without taking another step!
 Duryodhana stepped to the side when soldiers
 minding their chief reprimanded him in blind anger. 16

A plough, wheel and mahout's hook
 adorn his sole. The plough, wheel and hook left
 recurring prints as the limping son
 of the Kuru clan walked slowly by.⁶ 17

Looking at his state, tears rolled down Sanjaya's face and his
 throat felt hoarse with grief,

The crowns of renowned enemy chiefs
 bow to your radiant foot stool on which rest
 your soft feet that are like golden lotuses.
 Isn't it fate's doing that you are made to walk on
 battleground pierced by javelins, arrows, swords,
 and spades? 18

endu gaḷagaḷane kaṇṇīran nerapuva saṇjayanān abhimāna dhanan
māṇisi –

tanujānujara viyōgada
manahkṣatam nōyisalke neṛeyade samarā
vanijātam caraṇakṣata
m inisum nōyukume vajramananappennan 19

endu kurukulāvaṣṭambham kāryāvaṣṭambhanāgi baruttum –

moneyoḷidirci satta bhaṭanan gajadrṣṭiyoḷaṇmi satta bī
ranan adaṭin sahasrabhaṭaran raṇadoḷ poṇardikki satta gaṇ
ḍananarasutte barpa surasundariyarkaḷan īkṣisuttum o
yyane naḍedan parākramanikētanan ā phaṇirājakētanan 20

ire besugeyoḷage mūva
tteraḍāyudhavalli biḷda bhaṭaran vidyā
dharakaraṇadin uyveḍeyoḷ
surēndravadhū pōḷtaḷ aindrajālīka vadhuvan 21

aruṇajalāvalipti posakuṇkumadantire kaṇḷagnatō
maram avatamsadantire nakhakṣtarāji vibhūṣaṇāḷiyan
tire miduḷ uṇmi puṣpakṛtaśēkharadantire koṇḍupōdar a
ccarasiyar aṇmi satta bhaṭaran konemīseya cennapoṇgaran 22

antidan nōḍuttum barevare –

Duryodhana, whose self-respect was his wealth, consoled Sanjaya who was shedding copious tears.⁷

Separation from my sons and brothers
is a mental affliction but it gives me no pain.
Can wounds on my feet hurt?
What pain can this battlefield cause
when my mind is hard as a diamond? 19

The Pillar of the Kuru clan walked on, firm in his purpose.

The Bearer of Serpent Flag is the abode of courage.
As he walked slowly, he gazed at celestial women come
searching for a fallen hero who faced off on the battlefield,
a braveheart who died facing an elephant,
a champ who died killing a thousand soldiers.⁸ 20

Celestial magician-maidens perform
Feats like Vidyadharas – leaping through the sky
carrying fallen warriors whose bodies
have fused with weapons of thirty-two varieties.⁹ 21

Blood smeared across like fresh *kumkum*,
lances were ornaments piercing earlobes,
a streak of wounds made by nail marks
gleamed like gems, brains spilled
like a crown of flowers, 22
as beloved *apsaras* carried away lifeless heroes,
handsome with their sharp moustache.¹⁰

Observing this as he passed,

śṛṅgārameseye taraḷā
 pāṅgade naḍenōḍi vīrabhaṭaran tammu
 tsaṅgadoḷiṭṭuyva niḷim
 pāṅaneyaran andu nōḍidan kururājan 23

āgaḷ saṅjayan arasana cittavṛttiyan aridu –

biḍadutsāham bīrama
 n oḍarisi taṛisandu calake biḍadiṛidu nelan
 biḍadanmi tamma mudi
 rdaḍiyan peṛagiḍade sattar illi bhaṭarkaḷ 24

parida tale biṭṭa bāy nasu
 murida koral muguḷda kaṅgaḷ āruṇajaladin
 poreda tanuverasu bībha
 tsarasaman abhinayisutirdar illi bhaṭarkaḷ 25

kavalambu tanna sari
 rdavanan koḷe nettar uṇme tān nondanege
 ttavadharisade mūrcheyoḷan
 davanum keḍadantum paḍege paḍedan nageyan 26

aṛipidudu raudrarasaman
 niṛisida kuḍuvuvu karcidauḍurcida bāḷ
 iṛiyal anugeyda kay be
 ḷkure beccane biṭṭa kaṅgaḷārōhakarā 27

beralan karcuva puttān
 paridēruva kayduvirisi poḍemaḍuva bhaya
 jvaradin naḍuguva bhīruga
 ḷarebar kannaḍisidar bhayānakarasaman 28

The king of the Kurus observed
 these youthful women,
 the corner of their eyes sparkling with amorous love
 mounting warrior-heroes on their laps
 before carrying them away.¹¹ 23

Sanjaya understood what was on the king's mind,

Heroism is incited when enthusiasm¹²
 is unabated and resolve not forsaken.
 Spirited warriors would not leave their positions,
 and warriors died because they would not retreat. 24

Hair in disarray, a slack mouth,
 a slightly bent neck, eyes shut,
 the body washed in blood –
 Dead warriors perform a macabre *rasa*.¹³ 25

An enemy's arrow with twin heads
 struck the man beside him – spurts of blood
 and he under the illusion that he was wounded too,
 also fell faint making the other soldiers laugh.¹⁴ 26

We recognize the *rasa* of furiousness
 as a warrior on his horse induced fear
 with eyes wide open
 hand readied to strike, sword drawn
 biting down on his lip, his eyebrows knitted together. 27

Biting on their finger, they ran
 to mount anthills, hurling their weapons away
 and making obeisance these timid soldiers trembled
 in the fever of terror mirroring the *rasa* of fear. 28

nirarthanirahanākāran
 nirāyudhan dīnavadanadindaḷkidaran
 karuṇisi kaḷipidar iriyade
 parāṇmukhasthitaran illi kaḍumuḷidāḷgaḷ 29

kuduregaḷan onde poylin
 madakarigaḷan eraḍe poyloḷ irkaḍi māḍa
 lkade khadgadharara bhuḷabala
 madēn nimircidudo raṇadoḷ adbhutarasaman 30

Karam iridu nondu kayduge
 karaman taralāṛadiṣṭadaivada caraṇa
 smaraṇapariṇatanijāntaḷ
 karaṇan nile nindudavargaḷoḷ śāntarasam 31

endu sañjayan arasaṅge navarasaman abhinavarasam māḍi
 tōṛuttum barevare –

śaravarṣasubhatagarjita
 karāḷasaṅghaṭṭajanitadahanaśikhābhā
 suravidyuddīptibhayaṇ
 karamādudu kāra durdinam raṇaraṅgam 32

kṛtavidyara bhīkaraśara
 tati moḷe tēvante samedu biḷe saṅgaradoḷ
 gatigantuṭu dharmaguṇa
 cyutadinadhōgatige bīḷdudondaccariyē 33

Furious soldiers refrained from killing
 those who stood with their faces turned away,
 hopeless and without pride
 bereft of their weapons with fearful, pitiable faces
 They showed compassion and did not kill them.¹⁵ 29

Behold how the *rasa* of wonder is created
 on the battlefield, as the soldier, strong in the arm,
 wields the sword that breaks in two – one blow
 to the horses, two blows to the elephants in rut! 30

Pained by strenuous battle, unable to reach
 for their weapons, the *rasa* of tranquillity settled
 in them as their mind attended to the remembrance
 of the feet of their favourite god.¹⁶ 31

Sanjaya walked along, showing the king the nine *rasas* in recreated
 form,

The battlefield became a dark, frightening day
 as fiery swords flash like lightning
 born from rumbling clouds
 arrows rain as the great warriors/Indra roared. 32

Fearsome arrows of adept archers
 fell in the battlefield like snapped tender shoots.
 So too how can the fall of those who stray
 from the dharmic path/string of the good bow be
 any great wonder? 33

parikalitaśiḷīmukhavā
 naracihnam patrikulacaritram ripubhī
 karam enipantakakṛtanava
 taruvirpantirdudalli gāṇḍiviya ratham 34

kamanīyakētunakṣa
 tramālikāruciramene subhūṣaṇaghaṇṭā
 ramaṇīyam enisi pavamā
 namārganibhamirdudalli bhagadattēbham 35

tuṅgaripudantidantā
 liṅgamum divijasundarītuṅgakucā
 liṅgamum oḍane vīrabha
 taṅgādudu raṇadoḷ aṇmidanḡaridunṭē 36

karigaḷa saṅghaṭṭadin oge
 vurigaḷa bakkaḍagaḷ ariya bakkaḍagaḷ jō
 dara bāṇam agnibāṇam
 karacakratamōricakram enisidudenasum 37

endintu tori nuḍiye savyāpasavyasammisritaniśitanārāca
 paramparābhisaṅghaṭṭita pracaṇḍaśuṇḍālamastakapiṇḍamūla
 vividha dāruṇāruṇasalila samvardhita sahasramukhaprasārita
 sarasvatī saritpravāhanivahabhayānakamum samara sahasrārimu
 khabhīkaragadāparighasaṅghātsaṇcūrṇitasakala
 makūṭabaddhamanigaṇamarīcimanḡjarī viracita suraśarāsana
 sahasra saṇcāditagaganamaṇḍalamum ubhayabala subhaṭakōṭi
 parasparābhiniḡharṣaṇasaṅghaṭṭanavisphūritavisphuliṅganicaya
 cakacakita nikhīladiṇmaṇḍalamum akhilakarituragaratha

Swarmed by arrows/bees,
 and mounted Anjaneya/monkeys,
 as if a throng of chariots/host of birds
 So proceeded Gandivi's chariot, frightening enemies
 like a new fangled tree created by Yama.¹⁷ 34

Adorned with bells, Bhagadatta's elephant
 resembled the sky
 a delightful constellation
 of stars/a pearl necklace and a beautiful comet/flag. 35

He embraced the long tusk of the enemy's elephant,
 embracing the long breasts
 of celestial damsels at the same time. Is anything
 impossible for the heroic soldier on the battlefield? 36

The collision of elephants
 gave rise to [blazing] flames, warriors' arrows
 became fiery barriers and the flaming discus
 appeared to be the Sun's ring, enemy of darkness. 37

As he spoke in this manner, brains and guts of terrifying elephants
 spilt, their heads and wombs pierced repeatedly by arrows shot
 from right hands and left. Blood gushed from bodies like the
 Saraswati, flowing in a thousand directions. Enemies in their
 thousands faced off, fighting with fierce clubs and smashed crowns
 whose gems fell like lights and formed a rainbow. The battle
 waged between crores on the two sides, their weapons struck and
 the directions dazzled with flying sparks. Army elephants, horses,
 charioteers in the army lost their heads; their bodies danced on
 the field, while hungry *pishachas*, *vetals* and *bhutas* roamed with
 wide eyes, clapping gleefully as they watched them dance. They

bhaṭabala kabandhanartanāva lōkanātikutūhalōnmītanīśācara
 piśāca bhūtavētālōttuṅgakarataḷāsanakōḷāhaḷākaḷakaḷāṭṭahāsa
 santrāsitamum sakalakatacakacāturaṅgabalamaḷaṭa saṅghaṭita
 cakracatūlagatiniyuddhāyudhapātarudhirakardama
 sammarditamumappa saṅgrāmabhūmiyoḷagane barpalli –

inisinisu timbevormeye
 tine tavugum idendu tāmum āneya peṇanam
 tinalāṇade perargikkade
 manaman pasutirduvalli lōbhimaruḷgaḷ 38

aviraḷaśavakulamire lō
 bhavaśadinatidūradinde banda piśācā
 nivahakkellam śavamām
 savikrayam geyduvalli paradamaruḷgaḷ 39

navaraktaraktavastram
 navāntrayajñōpavītameseye piśācā
 nivahaman aḍaguṇim endu na
 vavēdaman pēlvaralli rakkasapārvar 40

mun biṭṭu kādi kole hai
 ḍimbiyan ā samararaṅgadoḷ mīn mīnan
 timbantire nāy nāyan
 timbantire tindaralli rakkasiyarkaḷ 41

laughed frighteningly loudly, having come from different places
to the war field where discuses, weapons and crowns filled the
ground, and blood mingled with mud.

Let us eat this a little at a time;
it will finish if eaten all at once, they said,
unable to eat the elephant's corpse by themselves.
Greedy mad spirits with starving minds
refused to share with others. 38

Since there was an abundance of corpses,
merchant-pishachas had arrived from a far
desiring profit, who were selling
the flesh of corpses to a group of pishachas.¹⁸ 39

Brahmin *rakshasas* proclaimed a new veda –
their clothes turned red with fresh blood,
their sacred thread was glimmering fresh intestine
as they instructed the gathering of pishachas
on consuming flesh. 40

As fish eat fish, like a dog eating a dog
female *rakshasas* ate the son of Hidimbi
who was sent ahead,
and died fighting on the battlefield. 41

navabhūtabhāṣeyin kuru
 puvēl̥du tāmāḍḍagaviteyan māḍi mahā
 vyavasāyaṅgeyva maru
 l̥gaviḡaḷ tāvēn guṇāḍyaran masuḷisarē 42

enuttum barevare –

guruvina nettaran kuḍivenappoḍavan dvijavamśajan nijā
 varajana nettaran kuḍivenappoḍe bhīmane pīrdan eyḍe bhī
 śmara bisinettaran kuḍivoḍinnumoḷam kururāja ninna ne
 ttara savinōḷpoḍān bayasi bandapenendudadondu pulmaruḷ 43

adan kēḷuttum barevare –

kadanadoḷuṇmidoḷmiduḷa kardamadoḷ jaguḷdaṅghri jāri pō
 pudum oḍanirda saṅjayan iḷēśvaranan piḍidūrubhaṅgamā
 gade valamendoḍāgadene pulmaruḷ ondeḍevōḡi bhīmakō
 pade ninagūrubhaṅgabhayam āgade pōkume kaurvēśvarā 44

enda maruḷamātu tanage karṇakathōramāḡe tanage munnam
 maitrēyar koṭṭa ūrubhaṅgaśāpaman nenenedu manadoḷ
 kaṭṭukaḍedu tān mahāsatvanappudaṇindam onduman bageyade
 maruḷa mātinoḷ puruḷ ēn endarasan pōgevēḡe –

A symbol expresses a ninth language
 by ghosts who compose poetry-at-crosses
 with great effort: are the mad poets
 not bringing Gunadhya to grief?¹⁹ 42

They walked on,

One lowly grassy – pishachi said: I think about
 drinking Guru's blood – but he was a Brahmin.
 When I think of your brother's blood –
 all of it has been sucked by Bhima.
 Oh, to drink Bhishma's warm blood!
 but he's still living.
 Kururaja, I have come
 with the desire to taste your blood! 43

Listening to the pishachi as they walked,

His feet slipped on the ground,
 muddy with brain-splatter.
 Sanjaya steadied the Lord of the Earth, saying:
 At least your thighs aren't broken!
 No, said Duryodhana.
 But a lowly mad pishachi intervened,
 How will you stay alive, Oh Kaurava Lord?
 Won't Bhima break your thighs out of anger?²⁰ 44

The words of the mad ones were harsh to his ears. He felt shattered recalling Maitreya's curse, that his thighs would be broken. He was extremely strong, so he set the thought aside. 'Is there any meaning in the words of a mad spirit?', he thought dismissively and carried on,

aragina māḍadoḷ viṣada laḍḍugeyoḷ kolalendu bandhuma
 tsaradoḷe vairaman paḍedu bhīmanan in initarke tanda nīn
 maruḷayo bhūtakōṭiverasāgavarangaḍoḷāḍutirpa tān
 maruḷano nōlpimirvara maruḷtanaman phaṇirājakētanā 45

ene suyōdhanan keḷagivigēḷdu maruḷa mātinōḷ puruḷillendu
 kiṛideḍeyan pōgevōge –

nuḍiyade pōgalīyen ele pōdoḍe dūrjaṭiyāṇe mīri pō
 doḍe kalibhīmanāṇeyene dhūrjaṭiyāṇege nindu bhīmanan
 doḍe muḷidaṭṭi kuṭṭalarasan gadegondoḍe bhūtakōṭiyum
 baḍigoḷe saṇjayan nayade baggisidan phaṇirājakētuvan 46

antu bahuḷapratyavāyapradēśaṅgaḷan entānum kaḷedu pōge vogē

munideytandilli bhīman bhavadanuḷanan ā draupadī
 drōhanan kon
 danenalkān kēḷalāren paribhavaman adan mundemun
 dendu bāṣpām
 bunimagnan bhagnacittan taleyaneragi billōjan ellirdan elli
 rdano bhīṣman nōḍuven tōrene kurukulanān saṇjayan
 koṇḍupōdan 47

antu pōge –

You had a palace of lac built out of jealousy
for your relatives, and poisoned laddus made to kill.

You have led Bhima to this state.

*Is the band of bhutas roaming this warfield mad,
or are you the mad one?*

Let us compare the two, Oh Serpent Flag Bearer! 45

Suyodhana did not give him full hear, ‘The words of the mad ones are meaningless’, he thought as he walked a short distance slowly.

Eh! I swear on Long Haired Dhurjati! I will not
allow you to pass without speaking!

I swear on the warrior Bhima, *if* you cross that limit!

When the pishachi swore on Dhurjati, he stopped.

When it took Bhima’s name, the king grew angry
wanting to chase and beat it up with his club.

The bhutas also took up cudgels. Sanjaya reasoned
with the Serpent Flag Bearer and pacified him. 46

They walked across rough parts. Sanjaya showed him,

‘This is where Dushasana who wronged Draupadi
was killed by Bhima.’

‘I cannot hear of such a shameful act’, he replied.

Disturbed, he bowed his head as tears fell

and asked, ‘Where is the Master Archer?’

Where is Bhishma? I want to see them. Show me.’ 47

Sanjaya steered Duryodhana and they walked on,

ibhaśailaṅgaḷaṇ ēṛiyēṛi rudhiraśrōtaṅgaḷaṇ dāṇṭidāṇ
 ṭibhadōrnīlalatāpratānavipinavrātaṅgaḷoḷ silki si
 lki bharaṅgeyduṛadeydi saṅjayaśiraśkandhāvalamban kuru
 prabhu kaṇḍan śaraḷālarjaritagātratrāṇanan drōṇanan 48

guruvaṇ laghusandhānade
 naran ise gurulaghuviśritam dorekoḷe ta
 dguru tacchandōvṛttige
 doreyenisirdudu manakke duryōdhananā 49

antenisirda nisargaduṣṭa dhr̥ṣṭadyumna kacaniḡrahakaravilūḷita
 mauḷiyāḡirda bhāradvājaniravan rājarājan kaṇḍu –

aṛiyeme billa binnaṇake gāṇḍiviyaltu pinākapāṇiyum
 neṛeyan idirci nimmoḍane kādi gelalkadu nimmupēkṣeyen
 daṛiyen idenna karmavaśamendaṛiyen nimagintu sāvum ē
 teṛadin akāraṇam neṛeye sambhavisirdudo kumbhasambhavā 50

endu duḥkhaṅgeydu rājarājan tadīya tanujanan nenedu –

adaṭina pārthan eccukole jātabalan drupadātmajātan ō
 vade puḍiyol poraḷci taleyan tegevalli pinākavettavō
 dudo śaravettavōdudo lalāṭadin iṅgaḷagaṇṇadettavō
 dudo gurusūnu tānum aṇam ammanalampum adettavōdudō 51

They ascended tall mounds of elephants,
 crossed rivers of blood, got entangled
 in elephant trunks which were like
 bands of creepers in the dark forest cluster
 but they didn't mind and reached the spot.
 Drona's armour lay crushed by arrows.
 The Lord of the Kurus leaned on Sanjaya's
 shoulders for support. 48

The union of lightness and heaviness
 seemed to Duryodhana like prosody
 as featherlight arrows
 swiftly pierced his Guru's body.²¹ 49

The King of Kings saw Drona's dishevelled hair torn by wicked
 Dhrishtadyumna's hand,

Are we not aware of your skill with the bow?
 Not only Gandivi, even the wielder of the
 Pinakapani bow²² is no match for you. I simply
 don't know, Kumbhasambhava. Was it your indifference,
 or my fate that such a meaningless death befell you? 50

The King of Kings recalled Drona's son with anguish,

Where was your Pinaka bow when mighty Partha
 shot his arrows and killed him?
 Where were your arrows when Drupada's son,
 Jatabala²³ rolled his body in the dust and mercilessly severed
 his head? What became of that fiery eye on your forehead?
 O, son of my Guru!
 Where has the brimming love for your father gone? 51

śarasandhānaman anyasainyadoḍaloḥ bilbalmeyan tanna śi
 ūyara meyyoḥ nijakīrtiyan nikhiḷadikcakraṅgaḥoḥ cittaman
 harapādāmbujayugmadoloḥ nīṛisidan cāpāgamācāryaroḥ
 dore yārembinam aṇmi sattaḷavidēn drōṇaṅge meyvettudō 52

endu gurunandananan nindisi guruvan abhivandisi –

ennan upēkṣisi kādida
 ninnī gurugeragen ennaderagidanadiyoḥ
 pannagacihnan piriyaṛ
 munnam kūḍidudan eḍeyoḥēn kiḍisuvarē 53

endu kumbhasambhavanan triḥpradakṣiṇaṅgeydu baruttum
 ā diśābhāgadoḥ śarasandōhāscaryaśaranikaradin kṣiṇataranāgi
 śarācāryargabhimukhanāgi –

aremugidirda kaṅgaḷumalarda mogam kaḍivōda kayyum ā
 surataram āge karcidavuḍum berasanyaśaraprahāraja
 rjitaśarīranāgi navalōhitavārdhiyoḥ aḷdu biḷdanan
 kurupati nōḍi kaṇḍan abhimanyukumāranan ājivīranan 54

antātanan ahikētanan nōḍi –

guru paṇṇida cakravyū
 haracane perāgaridu pugalaḥ idaṇ pokku raṇā
 jiradoḥ arinṇaran ikkida
 narasuta ninnorege dorege gaṇḍarumolaṛē 55

Arrows patterned in enemy's soldiers,
 his expertise is seen plainly in his disciples' bodies.²⁴
 Renowned throughout the directions, his mind rests
 on Hara's lotus feet. Who is equal to him
 in the *acharya* tradition of the bow? How could so
 valourous a man as Drona die in this manner?' 52

He praised his teacher while chiding his teacher's son,

He did not think, *I will not bow before this Guru*
who ignored me and continued to fight,
 Instead, the man with the mark of the snake
 prostrated at his feet.
 Does an elder's legacy diminish over time? 53

Clockwise, he circumambulated the Pot-born One three times. He
 saw as he walked from the other side, crushed by an overwhelming
 jumble of arrows,

The Kuru king saw young Abhimanyu, a war hero.
 His blossom face with eyes half closed
 His severed hands looked demonic
 biting angrily on his lower lip.
 His body crumpled under the onslaught of arrows.
 The fallen one covered in an ocean of blood. 54

The Serpent Flag Bearer saw him in this condition,

Our Guru designed the *Chakravyuha* formation
 making it impossible for anyone to enter.
 He proceeded into the battlefield
 and killed many kings.
 Son of Nara! Does any hero stand equal to you? 55

palarirdu kādīdar me
 ygaligal ninnonde meyyeḷam tave konday
 palaran ninnan pettaḷ
 molevettale vīrajananivesaran pettaḷ 56

asamabala bhavadvikrama
 m asambhavam peṛarge ninnan ān initam prā
 rthisuven abhimanyu nijasā
 hasaikadēśānumaraṇam emagakke gaḍā 57

endātmagatatole bagedu -

dhāriṇiyoḷ nijasamyuga
 bhāraṇanāntirida vīrapuṇḡavar ire ta
 dbhāraṇanāntabhhimanyuku
 māraṇ puge vīraraṇaṇan enisidanaltē 58

taruṇayuvavṛddhavikrama
 pariṇataruḡadikki simhasāhasan ivanum
 taruṇane ānum yuvanene
 surāpagānandan mahājarjarane 59

endabhimanyukumārana sāhasakke mecci –

pasavinnoḷannaman pasidu bandavargikkuva yuddharaṅgadoḷ
 kusiyade sūregolḷade raṇakke śucitvaman appukeyva mā
 nasikeya nālvarum namage vandyar avandiroḷ ītanalte sā
 hasadhanan endu kaymugidan andabhimanyuge kauravēśvaran 60

Many men attacked you at once –
 Alone, you destroyed so many!
 They call the woman who begot you
 Mother of a Hero!
 Is she a mere woman with breasts?²⁵ 56

You are unmatched in strength.
 No one is as brave.
 I pray to you, Abhimanyu,
 May I be a fraction as heroic in death! 57

He thought to himself,

Many heroes bear the weight
 of their fight on the war field.
 When that young Abhimanyu entered,
 he shouldered the burden of others,
 did he not become a delight among heroes? 58

He made no distinction between tender boys,
 youths, the aged or the proficient,
 the audacious lion killed them all! Was he so tender?
 The Celestial River's son believed himself to be
 a young man too – how can he be a grand old man?²⁶ 59

He showered praise on the brave young Abhimanyu,

A man who feeds the hungry, who does not retreat,
 nor deceive. Who is pure in mind,
 never crossing *dharma's* limits, and who is noble.
 We respect these four kinds. Among the honourable four,
 he deserves our respect. The Lord of the Kauravas
 paid his respects with folded palms to Abhimanyu. 60

antabhimanyuge kaygaḷan mugidu baruttum tanna maganappa
lakṣaṇa kumāranan nenedu manyūdgatakaṇṭhanāgi
tadāsannapradēśadoḷ tanna kumāranan kaṇḍu –

gaḷitaśaramāytu hastam
gaḷitaranōtsāhamāytu hṛdayam nayanam
gaḷitāśruvāytu kaurava
kulatilakaṅgā kumāranan kāṇaloḍam 61

antu putrasnēhakātarahrdayanāgi gāndhārīnandanana
bhānumatīnandanana vadanāravindaman nōḍi –

janakaṅge jalāñjaliyan
tanūbhavan kuḍuvuducitam aduḡṭṭiḡaḷ
ninagān kuḍuvantādude
tanūja nīn kramaviparyayam māḍuvudē 62

surapatisutaśaravarṣam
suratarunavakusumavarṣamāḡire ninagī
gurujanadr̥gjalavarṣam
dorekoṇḍittenna pāpakarmana katadin 63

endalli nilalārādā pradēśadin taḷardu –

After paying his respects to Abhimanyu, he remembered his son Lakshana Kumara. He saw his son's body nearby and his voice turned hoarse.²⁷

The arrow fell from his hand,
his heart lost its fervour for battle.
He, the Glory of the Kauravas
wept copiously at the sight of his young son. 61

The son of Gandhari gazed at the lotus face of Bhanumati's son,
his stricken heart overcome with love,

It is proper that a son born of his father's body,
offer the ritual water for the father.
Today I perform the ritual for you, my son!
How could you change this course? 62

Indra's son rained arrows
that turned to flowers on the *Kalpavriksha* tree,
Elders like me wept. My sinful actions
are the reason for the state of affairs now. 63

Unable to remain there, he set off,

madavadarihasti mastaka
 bhiduran bhayavidhuran anyabāṇacchiduran
 madapatyanirviśēṣan
 madavaddōrlalitan ettaṇan vṛṣasēnan

64

endarrasuttum barevare dharmaputrakōpānaladahyamānan
 āgirda śalyanuman vijayaśaravilulītanāgirda bhagadattanuman
 gāṇḍīvi pracanḍa kōḍaṇḍaśaraśayanānāgirda sindhurājanuman
 sahadēva khadgōgrahastadhvastanāgirda śakuniyuman nakula
 kuntakabaḷitaśarīrarāgirda dandaśūkarenisida śatabinduvina
 sutapañcakamuman nivātakavacataḷataḷūkapaḷōmapramukha
 mahāsamartharenipa daityāvatāraruman kāmarūpa
 dēśādhiśvararuman śaṣṭisahasrakōṭyatiratharuman aṣṭādaśa
 kōṭi samaratharuman samśaptakanāmadhēyarenisida suśarma
 trigartādhiśvararuman bakāsurana mommanappa jaṭāsura
 makkaḷappa halāyudha musalāyudha kāla nīlarūkṣa
 rākṣasaruman kāmbhōjasudakṣiṇadaṇḍadhararenipa
 śaṅkhāyudharuman saubalaḇṛhadbala vindānuvinda
 prabhṛtigaḷuman kaṇḍu śōkākuḷīkṛtacittanāgi –

guṇigaḷ trilōkacūḍā
 maṇigaḷ kailāsakaḷpasubhaṭāgraṇigaḷ
 poṇaral neredennaya kā
 raṇadindī nṛpasutarkaḷaḷkaḍidarē

65

endu paścāttāpaṇgeyye sañjayan santaisi

Where is this beautiful Vrshasena²⁸
 who with his powerful arms cracked
 the hostile rut elephant's head so fearlessly?
 who lacerated his opponent's arrows,
 who was no different from my own son.

64

Looking around as he drew nearer, the king saw Shalya burnt by the angry fire of Dharma's son. Bhagadatta, felled by the Vijaya's arrows. Jayadratha, laid on a bed of arrows from Gandivi's furious bow. Shakuni slain by Sahadeva's terrible sword. The five sons of the serpent-like Shatabindu who was impaled like a mongoose by Nakula's javelin.²⁹ They were dead: The Nivatakavacha, talataluka and paulomas, demons of great strength, nobles and kings of Kamarupa country, sixty thousand crore atirathas, another eighteen crore samarathas, Susharma and Trigarta who were called Samshaptaka, Bakasura's grandson, Jatasura's children Halayuddha, the terrible rakshasas, Pestle Bearers, Kala and Nila. He saw Saubala, Brhadbala, Vinda and Anu-Vinda. He saw Shankayuddhas who were the able kings of Kambhoja Sudakshina. He was stricken with grief seeing them lie there.

These meritorious men are the jewel crests
 of the three worlds, great warriors,
 equal to the Kailasa mountain.
 Have these children of kings,
 assembled to fight, perished because of me?

65

Sanjaya consoled him as he repented,

nayaman pēlvode sandhimāḍiṇiyadir kauntēyarol yuddham a
 kṣayadōṣāvasatham pradhānapuruṣar kṣatrakṣayasthānam en
 du yathārtham nuḍidārtarilla modalol ninnan hiḍimbāntakan
 layakālāntakanante kolladiranī cālukyakanthīraavan 66

Gadya

idu samastabhuvanavallabha janāśryan śrīprthvīvallabhan
 mahārājādhirājaparamēśvaran paramabhaṭṭārakan śrīsatyāśraya
 kulatilakan śrīmadāhavamalladēvaśrīpādakalpa
 pādapāśrayāsannavarti kavicakravarti kavirannaviracitamappa
 cālukyacakravarti śrīsāhasabhīma vijayadoḷ duryōdhanapraḷāpa
 vyāvarṇanam caturthāśvāsam sampūrṇam

If I were to speak of prudent conduct,
 I'd say come to an agreement.
 Don't fight Kunti's children. War is the abode
 of uncountable faults.
 It is the place of catastrophe for Kshatriyas.
 Esteemed men were unable to convince you reality.
 This roaring lion among the Chalukyas, Bhima,
 slayer of Hidimba will not remain
 without killing you like Yama at the time of Dissolution. 66

Here ends the description of Duryodhana's lament in the fourth canto of the *Victory of Sahasa Bhima*, the Chalukyan emperor that the Poet Ranna, emperor among poets, taking refuge at the holy roots of *Kalpavriksha* which are the holy feet of Srimad Ahavamalla, has composed for Sri Satyashraya, glory of his clan, foremost among warriors, supreme lord, king of kings, ruler of the Earth, the refuge of men, king of all the world.

Pañcamāśvāsam

śrīkāntan samarajaya
śrīkāntan kurukulāntakan ripudarpō
drēkaharan mṛgarājapa
tākan kēvaḷane samarasāhasabhīman

1

embudum adan avakarnisi bhīmasēnana gadāparigha
praharaṇadin rudhirapravāhavaśagatanāgirda
yuvārājanirdeḍeyan kururājan eydivandāgaḷ –

idu bhīman dēva kāḷiṅgana gajaghaṭeyan koṇḍa tāṇam bharaṅge
ydidu bhīman dēva kaurvyaran anibaruman tinda tāṇam mogambo
kkidu bhīman dēva duśśāsanarudhiramuman pīrda tāṇam chalamba
tṭidu bhīman dēva dhātrisutan ibhadolībham pōrvavol pōrda tāṇam 2

puḍiyol poraḷciyum me
yyaḍagan tiritiridu koredu tindum goṭṭan
guḍidum nettaran entum
hiḍimbaripu taṇidanilla duśśāsananan

3

Canto Five

Beloved of the Goddesses of Wealth and Victory,
Destroyer of the Kuru clan, who drives
away the enemy's abundant pride, whose flag
bears the king of animals –
Is the valorous Bhima of battle any ordinary man?¹ 1

As he was listening, the king of the Kurus came upon the prince
(Dushasana) who lay in a river of blood caused by Bhima's mace
like an iron bolt,

Deva! Here, Bhima killed
the Kalinga king's army of elephants.
Deva! Here, Bhima swallowed
all the Kauravas so eagerly.
Deva! Here, Bhima dipped his face and sucked
Dushasana's blood.
Deva! Here, Bhima, like a rut elephant, fought
Bhagadatta's elephant with such determination.² 2

He rolled Dushasana in the dust,
clobbering his flesh into fine pieces – he ate him.
He gulped his blood down
still the enemy of Hidimba was unsatisfied. 3

endu sañjayan pēle kelagivigēldu kiṛideḍeyan pōge tanna
 tammana kaṇṇan karuṇkuva kāgegaḷuman karuḷa piṇilan
 tegeva pardugaḷuman bariya baḷasiṅgam bandu kāḍuva
 baḷḷugaḷuman naravan ugiva narigaḷuman sereyan tegeva
 sīlnāygaḷuman koraḷan karci nilva kōkaṅgaḷuman puḍiyol
 poraḷcuva pulmaruḷgaḷuman benna bīvan tegeva bētāḷaruman
 kattigeyan koṇḍu kapāḷaman kaḍiva kāḷarakkasiyaruman puṇṇa
 bāyol tamma bāyaniṭṭu bhīman kuḍiduḷida nettaran kuḍiyal
 paḍeyadaḷavalidu puyyaliduva piṛitiniyaruman kaṇḍu tāne sōdu
 kaḷedu saudharmike mikku barevare aḷalan sairisalārade –

naḍuvuḍivannamēṛi bareyelveḍivannegam otti meṭṭi me
 yyaḍagaḍagāge munnuraman irbagiyāgire pōldu nettaran
 kuḍikuḍidārda vairiyuḷidannegam ennaḷal entu pōkum en
 daḍigaḍigaḷtu tannaṇugadammanan īkṣisidan suyōdhanan 4

antu nindu nōḍi palumbi palavāḍi –

nijajīvam paralōkadoḷ nijamahāmāmsam piśācāsyadoḷ
 nijaraktam ripukukṣiyoḷ nijaśiram naktañcarīthastadoḷ
 nijakāyam kurubhūmiyoḷ nelase gāndhārīja duryōdhanā
 nuja duśśāsana bhīmabhīmagadeyin pañcatvaman pordiday 5

endatipraḷāpaṅgeydu –

As Sanjaya spoke, as he walked not giving him full ear, he saw his brother's eye pecked by crows, his intestines hauled out by vultures, jackals pulling apart ribs, foxes drawing the nerves, barking dogs holding the veins, jackals biting at the throat, lowly pishachis rolling his body in the dust, betalas wringing his back, terrifying *rakshasis* breaking his skull with a knife, female *prētas* lowered their mouths to Dushasana and wailed because Bhima had drunk up his blood already. Out of an overflowing love for his brother, he chased them away, and unable to control his grief,

Weeping with each step, Duryodhana
gazed at his beloved brother:
He went after his waist and crushed his ribs to pieces!
He pulverized his flesh as he stomped on him
Then, he tore his chest apart.
He roared as he glugged and glugged down his blood.
How will I abide with my grief if my enemy lives? 4

He stood there, recalling his many griefs,

His life is in another world, his immense flesh
fills pishachas
His blood lies in the enemy's stomach. A long nailed
rakshasi cradles his head in her palm.
His body lies in the Kuru land –
Son of Gandhari, Duryodhana's brother,
Oh Dushasana! Bhima's terrible club has turned you
into the five elements!³ 5

He lamented bitterly,

ninnan kondan gaḍam oḷa
 n innum kondavanan ikki kollade māṇḍā
 n innum oḷen gaḍidakkume
 ninnaya kūrmegam adenna saudharmikegam 6

jananīstanyaman uṇḍen ān baḷike nīn sōmāmṛtam divyabhō
 janam embintivan uṇḍen ān baḷike nīn bālatvadindelliyum
 vinayōllaṅghanam ādudilla maraṇakkenninde nīn muṇciday
 moneyo! sūḷ taḍamāytidondeḍeyoḷam hā vatsa duśśāsana 7

endu kurukulapradīpan vipraḷāpaṅgeydu –

anujana nettaran īṇṭida
 vananindāprāṇasahitamīṇṭade duryō
 dhanan emba pesarge muyyām
 pene duśśāsana bannaman nīguvenē 8

endu piṅgākṣan kōpāruṇīkṛtanētranāgi tanna tammana
 kaḷēbaraman nōḍalāṛade allin taḷardu –

karituraganarakaḷēbara
 karāḷaraṇaraṅgadalli barevare kaṇḍan
 narakaravimuktaśaraja
 rjaritāṅganan aṅgarājanan kururājan 9

āgaḷ adan saṅjayan kaṇḍu ‘gaṇḍasyōpari sphōṭakam’embante
 nija priyatanūjānujara śōkadin vihvaḷīkṛtanappa bhūtaḷēśvaraṅge
 nijapriya sakhanappa kaṇṇana duḥkham maṇukōḷisugum endu
 manadoḷe bagedire –

The one who killed you is still
 alive, isn't he? I let him live,
 making no effort to kill him.
 I am still here, aren't I?
 Is it right to not reciprocate your affection? 6

I drank from mother's breast, then you had your *soma*.
 I relished splendid food and you followed.
 In childhood and always, you did not trespass the limits of humility.
 Yet you have gone forward into death.
 Haa! my little calf, Dushasana!
 Battle has turned order into disorder. 7

The Light of the Kuru Clan lamented,

He drank my brother's blood –
 I will drink his blood together with his life –
 My name is Duryodhana!
 How else will I erase Dushasana's indignity? 8

Then Red-Eyed One with bloodshot eyes, angered at the sight of
 his brother's body, took his leave,

The Kuru king saw the king of Anga
 broken by Arjuna's shaft
 as he walked across that terrifying battlefield,
 strewn with corpses of elephants, horses and men. 9

Bereaved by the death of an adored son and brother, the king felt
 his grief swell at the sight of his beloved friend, Karna. Watching
 him, Sanjaya thought that it was like a swollen blister on a wound,⁴

negapi marūthaman vasudhe nuṅgidudum samapādaśōbheyum
 bagegoḷe tanna mun tegeda dakṣiṇamuṣṭiye kaṇṇamūladoḷ
 sogayise pālīyan neṇapadāḷdana kajjamanokku sattaran
 naguvavol irdan aṅgapati nemmi nijōnnatakētudaṇḍaman 10

antirada dinakaratanūjanan rājādhirājan nōḍi bāṣpavāri
 dhārāpūritaloḷcanan manyūdgakaṇṭhanum asahyaśōkānala
 dahyamānāntaḥkaraṇanumāgi –

ānum duśśāsanānum
 nīnum mūvare dal ātanum kaḷida baḷi
 kkānum nīne dal īgaḷ
 nīnum agaldettavōdeyaṅgādhīpatī 11

nīnilladarasugeyvene
 nīnillade bālīvenendu bagedappene pēḷ
 nīnilladahitaroḷ san
 dhānam māduvene kūḍen aṅgādhīpatī 12

ninna magan vṛṣasēnan
 tanna magan sattan aṇmi lakṣaṇanum nī
 n ennan santaisuvudān
 ninnan santaise banden aṅgādhīpatī 13

pālīyan kēḷdeno mēṇ naḍe
 vaḷīyan tappidenō kāṇe naṇmindan kū
 rtaḷidivaram pagedenō pa
 ccaḷidenō pēḷ kūḍi ninnoḷ aṅgādhīpatī 14

He lifted the chariot's wheel
 from the swallow of the earth,
 His feet were so charmingly poised.
 An arrow gracefully drawn to his ear by his right fist:
 The Lord of Anga leaned against his flag staff
 as though laughing at the unfulfilled duty of the dead,
 treating his master's task with contempt. 10

Then the king of kings saw the Daymaker's son and his tears
 began to flow. His throat turned hoarse. His burning grief felt
 intolerable,

We were always three, certainly:
 Me – he – you. He died and only
 you and I remained. Now you are dead too!
 Where have you gone, Angadhipati!⁵ 11

How will I rule without you?
 Can I think of living without you? Tell me!
 Can I make a truce with our enemies
 without you? No, it cannot be done, Angadhipati! 12

Your son Vrishasena and my own son,
 my beloved Lakshana are dead.
 You were to console me!
 Instead, here I have come to condole you, Angadhipati! 13

Did I heed any slight against you?
 Did I transgress in my conduct? I do not know –
 Was I vengeful towards heroic and loving martyrs?
 Did I disagree with you? Tell me, Angadhipati! 14

arīyen idan ninnindina
 teranan nīn enagadēke muḷidirpeyo mēṇ
 maṇuvātuguḍade ravisuta
 maṇasundirdapeyo mēṇ baḷaldirdapeyō 15

ninnī keḷeya suyōdhana
 nannōḍade nuḍiyadappikoḷḷade besanē
 n ennade jīyennade dē
 venadadēkusiradirpeyaṅgādhīpatī 16

aṇṛtam lōbham bhayam em
 binitum nīnirda nāḍoḷ irkume ravinan
 dana nanni cāga aṇmem
 banitarkam nine mottamodaligan āday 17

ān arīven pṛtheyarivaḷ
 dānavaripuvarīvan arkanarīvan divya
 jnāni sahadēvan arīvan
 nīn ārgendārum arīyar aṅgādhīpatī 18

oḍavutṭidan endarīdoḍe
 kuḍugum rājyamane dharmatanayan ninagān
 kuḍal ārtenilla rājya
 kkoḍeyanan arīyuttum irden aṅgādhīpatī 19

I don't understand your conduct today.
 Why, are you angry with me?
 Oh, child of the Sun! Why do you not respond?
 Have you forgotten yourself? Are you so exhausted? 15

This is your friend, Suyodhana!
 You do not look at me, do not speak,
 do not embrace me.
 Why do you not ask after my wishes?
 Why don't you hail me?
 Call me Deva! You do not breathe a word –
 Why, Oh Angadhipati! 16

Untruth, greed, fear –
 Can they exist in your country?
 Friendship, sacrifice, and valour⁶
 Oh child of the Sun!
 You have become the foremost bearer of these! 17

I know this, Kunti knows it too.
 The enemy of the Danavas⁷ is in the know,
 the Sun is aware,
 Sahadeva possessing divine knowledge knows.
 Who you are is known;
 the rest don't recognize you, Angadhipati!⁸ 18

Had he known you were brothers,
 the son of Dharma would have given you the kingdom.
 Knowing that you were the rightful ruler, yet,
 I could not give up the kingdom, Angadhipati! 19

nīnulḷoḍuṇṭu rājyam
 nīnulḷoḍe paṭṭamuṇṭu beḷgoḍeyuṇṭay
 nīnulḷoḍuṇṭu pīlige
 nīnilladivellam oḷave aṅgāḍhipatī 20

inasuta gāṇḍivi sammō
 hanāstradindeccu nidreyan māḍidan an
 dina gōgrahaṇadoḷ īgaḷ
 ninagintī ḍīrghanidrayan māḍidanē 21

kasavaran dvijadānake
 posajauvanaman svadārasantōṣake ni
 nnasuvan patikāryake ve
 ccisiday ninnannan āvan aṅgāḍhipatī 22

hari bēḍe kavacaman nī
 naridittay konti bēḍe beccade koṭṭay
 purigaṇeyan ninageṇe kasa
 varagali meygaliyum āvan aṅgāḍhipatī 23

nayanadoḷam erdeyoḷam ni
 nnaya rūpirdapudu ninna mātirdapude
 nnaya kiviyoḷaḡinanandana
 viyōgam entādudaṛiyen aṅgāḍhipatī 24

With you by my side, I have a kingdom
 With you, there is kingship. With you, the royal umbrella.
 With you, our lineage endures.
 And without you, will any of these be, Angadhipati? 20

Oh, child of the Sun! That affair
 with the abduction of cows:
 Arjuna released his hypnotic weapon,
 and dispatched us into a deep sleep.
 Now he has put you to an everlasting sleep, hasn't he? 21

Gold is for gifting to the Brahmin,
 New-found youth is for a wife's pleasure,
 but you have spent your vital breath
 in service of your Lord.
 Is there any one like you, Angadhipati! 22

When Indra asked for your armour, you
 severed it from your body and on Konti's request,
 you gave up your Purigane weapon, unperturbed.⁹
 Among those benefactors of gold and heroic in the body,
 is another equal to you? 23

Your image lies unerased
 in my eyes and in my heart.
 Your words still
 ring in my ears.
 Son of Ina! I cannot understand,
 the nature of this separation between you and I. 24

ninnan konda kirīṭṭiyu
 m ennanujanān ikki konda bhīmanumoḷan ā
 n innum oḷen gaḍidakkume
 ninnaya kūrmegam adenna saudharimkegam 25

paraśudharan cakradharan
 surapati bhūkānte kontiyendī pēḷda
 yvare kūḍi ninna kondar
 naran orvane kondanallan aṅgādhīpatī 26

indān ādem mēṇ ina
 nandana kēḷ pāṇḍutanayarādar ninnan
 kondum duśśāsananan
 kondum bardukuvare bardukar aṅgādhīpatī 27

endanēkaprakāradin vipraḷāpaṅgeydu –

inasutaniravan duśśā
 sananiravan kaṇḍum innum ennasuvidu ne
 ṭṭane pōdudilla kallerde
 tandindennantu bardanāvanum oḷanē 28

endu tannan tāne nindisikoṇḍu –

sūnugaḷaḷivan priyami
 trānujaraḷivan vidhātra nīn kāṇisi mun
 dēnan kāṇisalirdape
 nīn ennan pāpakarmanan nirguṇanan 29

endu vidhātraṅge palumbi rādhānandanana mogaman nōḍi
 saṅjayanān intendaṇ –

Having killed you, Kiriti lives on.
 Bhima who slew my brother is still alive.
 I too am alive. Is there any propriety
 in such fraternal virtue or in my affections? 25

Parashurama, Krishna, Surapati, Bhukante¹⁰ and Konti
 these five mentioned here
 killed you too –
 Not Arjuna alone! – Oh, Angadhipati! 26

Today, I remain.
 Pandu's sons live. Tell me, Karna:
 They've killed you, they've killed Dushasana.
 Are they going to survive? Not a chance, Angadhipati! 27

He lamented in many manners,

I have seen the Sun's child and Dushasana
 lie in such a state.
 Still my breath does not leave me –
 My heart is as a rock – Is there another like me? 28

Reproaching himself,

Fate! You have caused me to see
 the destruction of my children, the death of my dear friend
 and my brothers –
 What more will you make me see?
 I, performer of wicked deeds, am wholly without merit. 29

Cursing fate, he gazed at the face of Radha's son and said to
 Sanjaya,

āroḍane nuḍivena^ltiyo
 ! āroḍan ōlagado^l irpen āroḍane saman
 tārōgipen ēruven ā
 n āroḍan ennaṇugar illadibhavājigaḷan 30

keḷeyaṅgāy^ltasumōkṣam āgadenagam bāṣpāmbumōkṣam dharā
 taḷaman koṭṭan ivan jaḷāñjaḷiyuman nān koṭṭenillanyaman
 ḍaḷaman suṭṭanivan pratāpaśikhiyindān ītanān satkriyā
 naḷanin suṭṭenumilla maṭpriyataman karṇaṅgidēn kūrtenō 31

embudum dēvā nīm intēke paḷayisuvir endu sañjayan intendan –

jaladānakriyeyan dṛ
 gjaḷadin kōpāgñiyinde dahanakriyeyan
 keḷeyaṅge māḍiday kuru
 kuladarpaṇa maṛevudinnaharpatisutanan 32

peṇḍir paḷayisuvandade
 gaṇḍar paḷayisidoḍāyaman chalaman kay
 koṇḍesapar āro kurukula
 maṇḍana nīn etikoṇḍa chalamane meṛeyā 33

endu sañjayan nuḍida nuḍiyan avadhārīsī –

Who will I speak to with such affection?
 Who will I attend the royal assembly with?
 In whose company will I enjoy the pleasure of my meals?
 How will I mount the elephant and horse
 without my companions? 30

You have gained liberation from life's breath, my friend,
 I am not free of even my tears.
 He gave me the Earth,
 I am yet to make the ritual water offering.
 His fiery valour scorched other realms,
 I haven't offered his body the ritual fire.
 What love have I shown my beloved Karna? 31

When he said this, Sanjaya said, 'Lord, why do you prattle in this manner?'

Mirror of the Kuru clan!
 You have made the offering ritual water
 with your torrent of words, the fire
 of your anger has performed the final rites.
 Forget now the son of Aharpati.¹¹ 32

If men cry in the manner of women,
 who will shine with valour and determination?
 Ornament of the Kuru clan!
 Demonstrate your resolve!

He listened attentively to Sanjaya, 33

darahāsapēśalan di
 kkarigamanan kanakaparvataprāmsū dinē
 śvarasutana rūpu citram
 baredantirdapudu cittabhittiyoḷ ennā 34

guru dīkṣāvidhigaḷge mantri hitakāryāḷōcanakkāḷdan u
 rvareyan kāva guṇakke narmasacivan krīḍārasakkāneyāḷ
 gurubhārakkirivāḷ raṇakke tuḷilāḷ kaṭṭāyadoḷ mēḷadāḷ
 parihāsakkenisirdan entu maṇevan duryōdhanan kaṇṇanan 35

divijatanayaṅge mukhyan
 ravijan jayakādan enage kaṇṇnoḷ kāṇan
 kiviyoḷ kēḷan kāṇban
 damentu kēḷvandamentu taleylladanā 36

endu śōkāndhan kaṇṇavirahitan appudarin
 saṅkrandanandanaṅge muḷidu –

taraṇitanayānanēndu
 smraṇade kaygaṇmuvenna śōkamahāsā
 garaman tave pīrdudu bhī
 karamatkōpāgni bāḍabāgniya teṇadin 37

endu śōkarasaman krōdharasada mēlikki mārapaḍeyyeytarpudan
 nōḍi naḍeva dandaśūkapatākana gellada muḷisinandaman aṛidu
 saṅjayan endan ele dēvā bhīṣmarittalirdapar itta bijayaṅgeyyim
 nijagurujanaprārthanābhaṅgam māḍalāgadu in nīm negaḷva
 kajjamāvuduman nimmajjanōḷ ālōcisi negaḷvudene pēḷvudum

With his attractive smile and his gait
 like the guardian elephants,
 lofty like the Kanaka mountain:
 The appearance of the child of the Sun is a painting
 rendered on the canvas of my mind. 34

He was a guru to ritual initiates.
 a minister for welfare, a king who protected his kingdom,
 a confidante¹² in matters of sensual delight,
 deady in battle like an assiduous elephant,
 daring in undercover operations,
 a friend to laugh with . . . such was his life.
 How could Duryodhana forget Karna?¹³ 35

The son of Ravi was prime
 target for Indra's son,
 Now he does not appear before me
 He cannot hear my words. Beheaded!
 How will he see or hear now when there is no head? 36

Blinded by grief at being separated from Karna, he grew angry
 with Arjuna,

The child of the Sun has a face like the full moon.¹⁴
 My grief is a great ocean swelling at his memory.
 The oceanic fire of my anger
 has swallowed my grief completely. 37

Sanjaya saw the Bearer of the Serpent-Flag pouring grief over
 his anger. He watched it transform as he walked.¹⁵ Realizing his
 anger over not winning, Sanjaya said, 'Deva! Bhishma lies just
 here, please come! Let us not ignore our elder's wishes. Consult
 your elder before starting your chosen task.' Without dismissing

nijagurujana prārthanābhaṅgam māḍade sañjayana mātan
mīrade śaraśayanagatanāgirpa nadīnandanana caraṇāravinda
vandanaṅgeyyalendu gāndhāriya nandanana eydevandu
gaṅgānadīnandananan kaṇḍu –

naraśarakōṭi jarjarise tanna śarīramana astravēdanā
paravaśanāgiyum māredanilla mukundanan ēkacittadin
smariyisutirdu mattal aribhūparin entuṭavastheyādudō
kurupatigendanā paramayōgigama intuṭu mōhamāgadē 38

kavalambum talegimbina
kavuḷude śaramaṇcaverasidaraleya hāsem
bivu bāṇagaṇadinesedire
divijanadīsūnu śaśtraśayanadoḷirdan 39

antirda nadīnandananan kaṇḍu rājarājan nōḍi manyūdगतanāgi –

vinayama okku nimma guruvṛddhara pēḷda hitōpadeśama
manadoḷavajñeḡeydanilanandanavairade nimman indranan
dananoḍan āne kādisiden āne kaḍaṅgidenena pāpaka
rmana katadindim ī nimagam īyiravādude sindhunandanā 40

endu paścāttāpaṅgeyyutuma mumbarpa tanna mommana kāla
soppuḷan kēḷdu vikacadhavaḷakuvalayavilāsitōpavāsitaṅgaḷum
kaṇṇāntaviśrāntaṅgaḷumappa tanna kaṅgaḷanaredereḍu
daranimḷitalōcanakamalākaramirpanteyirda śantanu tanūjana
kaṇṇābhyaṇaman pordi sañjaya endan ajjā nimma
mommanappa kurukulagaganagabhasti māli bāhuśāli
duryōdhanan bandanendu binnapaṅgeyye yogi yōgama
upasaṃharisi tanna caraṇōpāntōttamāṅgaṇa āgirda

his elders and Sanjaya's advice, he came to pay his respects to the elder one, the son of the River who lay on a bed of arrows. Gandhari's son gazed at the son of Ganga,¹⁶

His body was subject to celestial weapons
and broken by Arjuna's innumerable arrows.
Still he did not forget Mukunda,
recalling him several times.
What a pitiable condition
the enemy has left the Kuru king in.
How had the supreme yogi become so infatuated? 38

A twin arrow supports his head,
the arrow-cot feels like a bed of cotton.
The resplendent son of the Celestial River
lies there in a repose of weapons. 39

When the king of kings saw the son of the River his throat turned hoarse,

Foregoing humility, I rejected my teachers and
elders' friendly advice
You fought with Indra's son because of my acrimony
against the son of the Wind – you were obliged to!
Oh, son of the Sindhu,
is my sinful desire the reason for your plight? 40

He heard his grandson repenting and the approach of footsteps.
His shiny white eyes like ponds of graceful, blooming lilies,
extended to his ears. Sanjaya whispered in his ear saying, 'Ajja,¹⁷
your grandson, Duryodhana, the strong armed, sun in the sky of
the Kuru race has come. The yogi abandoning his meditation was

pannaga patākanan kurukulōttamsanan paramānandadin
 bhīṣmanāśīrvacana sahasraṅgaḷin parasi dikkarikarānukāri
 gaḷappa nijabhujā daṇḍaṅgaḷinde tegedappi bāṣpāmbupūrita
 lōcananāgi –

dhavaḷaḡajēndramum dhavaḷacāmaramum dhavalatapatramum
 dhavaḷavilōcanōtpalavadhūjanamum berasaṣṭadikṭaṭam
 dhavaḷise kīrtiyin dhavalamaṅgaḷaḡēyadinoppi barpa kau
 ravadhavaḷaṅge dēsiganē barpavolorvane barpudādudē 41

endu ekākiyāgi banda dhṛtarāṣṭranandanana baravinoḷ saritsutan
 samaravṛttantamanaṛidu vismayākrāntasvāntanumāgi –

elliduvo dhavalacāmara
 mellitto sitātapatramahikētana ma
 ttellitto mṛgēndrāsana
 melliduvō lōlapālikētanatatiḡaḷ 42

ellidaḷo bhānumati tā
 nellittōḷagada sūḷeyarkaḷa taṇḍam
 ellitto ḡitavādyam
 sallalitavadhūjanapravṛttam nṛttam 43

sutaśatakamum sahōdara
 śatakamumellitto magane pēḷ ellittō
 caturaṅgasainyam ellida
 r atirathasamarathamahārathārdharatharkaḷ 44

filled with great joy. He blessed the Bearer of the Serpent Flag a thousand time as he fell at his feet. He embraced him with those arms that extended to his feet, like trunks of the guardian elephants, and tears rolled from his eyes.

White brilliant royal elephants, the white chowrie,
white royal umbrella, fair young women with white lily eyes,
made your fame dazzled white
in the eight directions,
they proclaimed your victory with *dhavalas*.¹⁸
Have you really come alone? You, radiant
among Kauravas, arrive like a common fellow! 41

Astonished, he saw Dhritarashtra's forlorn son come and realized the circumstances of the war,

Where is the white chowrie?
Where is your bright royal umbrella?
O Serpent Flag Bearer, where is your lion throne?
The rows of fluttering flags that follow you?
Where are they? 42

Where is Bhanumati?
Where are your concubines?
Where is the song and music
the dance of graceful women? 43

Where are they? Your hundred sons
and hundred brothers. Son, tell me!
Where is your fourfold army? Where are they all,
atirathas, samarathas, maharathas, arddharathas? 44

endu śokaṅgeyye rājarājan nadītanūjanan māṇisi nīvappoḍe
 vidita vēditajñārum bhāvitātmarum āgirda jñānigaḷ ante
 negaḷaḷāgadendu nijāgamana vṛttāntaman samara
 paricchēdamuman aṛipidoḍe kiṛidānum bēgam
 cintākrāntanāgirdu magane kamalanābhana nābhī
 naḷinasambhavahiraṇyagarbhana manassambhavarappa
 saptarṣiyaroḷage jagatpavītranappa trinētrasaṅjātasōmanin
 sōmavamśamādudu ā sōmavamśadoḷ anēkar arasu
 makkaḷumatikrāntarādar avaroḷ satyanembavaṅge
 bharatan embavanādan ātanin baḷikke
 bharatānvayamembudādudu ā bharata kuladol
 apratimaprabalapratāpan pratīpanembanātaṅge puṭṭirida
 śāntanuvum bāhlikanum vinutanum dēvāpiyum embī nālvar
 tanūjarādar alli śāntanugam gaṅgādevigam ān puṭṭden
 bālyakāladoḷ toḍaṅgi pariḡrahīta brahmacaryavrata pariṇata
 nādem emmammanappa śāntunugam yōjana gandhiyenisida
 satyavatigam citrāṅgadanum vicitravīryanum embirvar
 tanūjarādar avar parōkṣadoḷ naṣṭasantatiyāge kṛṣṇa
 dvaipāyanara vara prasādadindambikege dhṛtarāṣṭranum
 ambālikege pāṇḍurājanum avara sūḷeyappākege viduranum
 emba mūvar tanūjarādar intu sōmavamśadindam
 avicchinnamāgi banda bharatānvayadoḷ innevaram
 gōtrakalahamembudādudilla nimmoḷādudu innān
 embudan imbukeyveyappoḍe pāṇḍavaranoḍambaḍisi sandhiyan
 māḍi pūrvakramadoḷ naḍevantu mālpen innmm avar
 emmendudan imbukeyyadavar mīṇuvaralla nīnumemma
 pēldudan mīṇrade negaḷaḷvēlkum ene suyōdhanan muguḷnage
 nakku –

nimage poḍemaṭṭu pōpī
 samakaṭṭim banden ahitaroḷ sandhiyanēn
 samakoḷisalendu bandene
 samaradoḷenagajja pēḷim āvudu kajjam

The king of kings restrained the son of the River's lament, 'We know you are a devout soul, well versed in these matters. Do not be so sorrowful.' He explained why he had come and his decision to continue the war. Bhishma pondered for a while, 'My son, Brahma was born from the lotus in the navel of Vishnu. The seven sages were born from his mind. Soma was born of the three eyed Atri,¹⁹ venerable in all the world, and from Soma came the lineage of the Moon. There were numerous kings in the lineage of the Moon. Among those was King Satya who had a son named Bharata.²⁰ From him came the Bharata line. In the Bharata line, was born Pratipa, the incomparable and strong, and to him were born four sons, Shantanu, Bahlika, Vinuta and Devapiyum. I was born to that Shantanu and Gangadevi and I have been celibate since I was young. With Yojanagandhi as Satyavati was known, my father Shantanu had two sons, Chitrangada and Vichitravirya. In their absence the line was in danger of coming to an end. From Krishna Dvaipayana's (Vyasa's) boons three sons were born: Dhritarashtra to Ambika, Pandu to Ambalika while the concubine had Vidura. And so there has been from the line of the Moon no interruption in that Bharata clan till today. There has been no rift within the clan until it came to you. Listen to me if you wish. Make an agreement with the Pandavas. Make a treaty. Let it continue as it was. I will try too for they do not disobey me. They do not disagree with me. Do as I say and don't disagree with me. Duryodhana just smiled.

My mind is made up.

I have come to offer my respects and leave.

Did I come for advice to orchestrate a truce?

Ajja, tell me what is to be done now.

kaligam śaṅkeye cāgigam berage mēṇ kaṭṭāḷ nerambārvanē
 kulajaṅgam maṇuvāḷe sajjanikegam kalvō jeyē dharmigam
 koleyē mantrigam iccekāratanamē takkan piṣuṇbēḷvanē
 calaman gaṇḍuman appukeyvenagam ā kauntēyarōḷ sandhiyē 46

nelakiṛivenendu bagedire
 calakiṛiven pāṇḍusutarōḷ īnelan idu pā
 īnelan enage dinapasutanan
 kolisida nelanodaṇe matte puḍuvāḷdapenē 47

anujasamētanoḷ antaka
 tanayanoḷ anujavyapētan īgaḷ duryō
 dhanan aḷipī sandhigeydoḷe
 munivara meccuvara nuḍige pakkāgirenē 48

kūḍe virōdhiyan taṛidu tadvaśamāmsade bhūtabhōjanam
 mādade vairivāravanitāvadanāmburuhaṅgaḷan beḷa
 rmādade bandhuśōkadoḷe pordida bandhujanakke santasam
 mādade sandhimāḍuvane pāṇḍavarōḷ phaṇirājakētanam 49

Does a hero suffer from doubt?
 Is the martyr ever shaken?
 Does the brave one expect help?
 Can the Noble One live another life?
 Will the virtuous turn to stealing?
 Is a dutiful man a murderer?
 Is the minister known to exercise free will?
 Can an upright man spread slander?²¹
 I am a man of integrity and manliness,
 how can I make a truce with the sons of Kunti? 46

Is this a battle for the earth?
 I fight for my self-respect before the sons of Pandu.
 This barren earth killed the son of Dinapa –
 How can I live in union with her again? 47

The son of Death stands with his brothers.
 If Duryodhana, who has lost all his brothers,
 makes a truce,
 would he not be mocked by his friends and enemies? 48

Without demolishing his enemy and feeding
 him, flesh and fat, to the bhutas,
 Without the lotus faces of his adversaries
 concubines going pale,
 Without relieving his family of their grief
 and bringing happiness,
 Will the Bearer of the Serpent Flag
 make a truce with the Pandavas? 49

bāḍaman aydan avar mun
 bēḍidoḍān ittenilla rājyārdhaman ān
 bēḍiyavaralligaṭṭido
 ḍēḍisi rōḍisane pavananandanannan ennan 50

ennaṇugāḷan ennaṇugadammanan ikkida pārthabhīmar u
 ḷḷannegam ollen ennoḍaloḷ ennasuvuḷḷinam ajja sandhiyan
 munnam avandirirbaruman ikkuven ikki baḷikke sandhige
 yvonnegaḷdantakātmajanoḷ ennaḷaḷārīdoḍāgadembenē 51

endu mattam intendan –

puḍuvāḷalkanam āgadentum avaroḷ sandhānaman māḍalā
 gadu nīm illadeyajja billagurugaḷ tām illadā karṇan i
 llade duśśāsanam illadāroḍane rājyaṅgeyven ārgenna sam
 padaman tōruven ārge tori mereven nana vinōdangāḷan 52

khanditamēnipa paramahi
 maṇḍaladhavaḷāṭapatrasampadam enagē
 bhaṇḍam adanollen ollen a
 khanditam abhimānam adane balviḍiviḍiven 53

puṭṭida nūrvarum ennoḍa
 puṭṭida nūrvarum idirci sattoḍe kōpam
 puṭṭi poḍaḷdudu sattar
 puṭṭare pāṇḍavaroḷ iṛidu chalamane mereven 54

When they requested five villages
 I gave away nothing. If I send someone
 to ask for half the kingdom
 the son of the Wind will mock me and rain abuse! 50

Arjuna and Bhima killed my beloved aide and my beloved brother.
 So long as they are alive,
 and as long as I remain, Ajja, I will not comply.
 First, I will kill the two of them and later, let us make a
 truce with the son of Death!
 Let my grief subside, then, would I refuse a truce? 51

He spoke again,

Living together is not an option at all.
 Anyway, we cannot come to an agreement.
 Without you, without my archery teacher,
 when Karna is absent and Dushasana isn't here
 who will I rule the kingdom with?
 For whom will I put on a display of riches?
 Whom will my amusements entertain? 52

If they divide the share
 and give me a white umbrella and some wealth
 what is in it for me? Not this for me, not this!
 My fists will claim with my undivided
 self-respect and the unhalved realm. 53

When my hundred sons and hundred brothers
 faced their death, I exploded in anger.
 Aren't the dead reborn?
 Slaying the Pandavas, I will fulfil my resolve. 54

kādadirenajja pāṇḍava
 rādar mēṇ indinonde samaradoḷām mē
 ṇ āden adarinde pāṇḍava
 rgādudu mēṇ āytu kauravaṅgavanitaḷam 55

endu rājarājan nirvyājaśauryāvaḷambiyāgi nuḍiye gāṅgēyan
 aṛidativismayākulīkṛtacittanum
 muhurmuḥurāṇḍōḷitōttamāṅganum āgi –

jaladhigaḷ ēḷum bhūbhṛ
 tkulaṅgaḷum ripuge sirīyanīvantettam
 taḷam aḷavigaḷiye kurukula
 tiḷakan ripugentum īvanallan śrīyan 56

jatugēhānalabījam ugraviṣasañjātāṅkuram krīḍanō
 ddhatikṛddyūtavinōdapallavacayam pāncālarājātmaḷā
 yatakēśagrahapuṣpam āge beḷedā vairadrumam kaurava
 kṣitipālōrukirīṭabhaṅgaphalaman pēḷ māḍadēn pōkumē 57

endu niścayisi –

kururājānujaran prabhanjanasutan kondikkugum kauravē
 śvaranūrudvayaman gadāparighadin nurgottugum saptasā
 garaparyantavasundharātaḷaman ēkacchatradindāḷgum ēm
 bara mātan pusiyāgaḷīyan adaṭan cāḷukyakaṇṭhīraṇ 58

Ajja, I will not stay without fighting
 Either the Pandavas will survive or I today
 Let dominion over this land
 go to the Pandavas or to the Kauravas. 55

Bhishma realized that king of kings would go ahead, relying on
 his innate bravery. He shook his head repeatedly in wonder,

Even if the seven deep oceans and seven lofty peaks
 grow beyond their limit, the king of the Kurus
 will not abandon his self-respect
 or give away his auspicious prosperity to foes. 56

As the fire in the lac palace was the seed,
 the dreadful poison became the sprout.
 A lively game grew into a gamble of tender shoots.
 Grabbing the hair of Panchala's daughter was the flower;
 it grew into a tree of enmity.
 The fruit will be the loss of his thighs and crown.
 Will it wither if it is not successful? 57

Then he decided,

The Storm's son destroyed the younger Kuru brothers.
 His heavy, iron studded mace will break the two
 thighs of the Lord of the Kurus into pieces.
 The earth surrounded by seven oceans
 will subject to his one royal umbrella
 This is the talk of the people.
 Will the Chalukya Lion prove them wrong? 58

Gadya

idu samastabhuvanavallabhajanāśrayan śrīpṛthvīvallabhan
mahārājādhirājaparamēśvaran paramabhaṭṭārakan śrīsatyāśraya
kulatilakan śrīmadāhavamalladēva śrīpādakalpa
pādapāśrayāsannavarti kavicakravarti kavirannaviracitamappa
cālukyacakravarti śrīsāhasabhīma vijayadoḥ bhīṣmavacana
vyāvarṇanam pañcamāśvāsam sampūrṇam

Here ends the description of the advice given by Bhishma, in the fifth canto of the *Victory of Sahasa Bhima*, the Chalukyan Emperor that the Poet Ranna, emperor among poets, taking refuge at the holy roots of *Kalpavriksha* which are the holy feet of Srimad Ahavamalla, has composed for Sri Satyashraya, glory of his clan, foremost among warriors, supreme lord, king of kings, ruler of the earth, the refuge of men, king of all the world.

Ṣaṣṭhāśvāsam

śrīvadhuvan nijabhujaśau
ryāvaṣṭambhadole kaygemāḍal jayala
kṣmīvallabhan irdan pr
thvīvallabhanuditakīrti sāhasabhīman

1

antu gāngeyan manadoḷ pogaldu –

śaramondan tegedu nijō
daradin lekkaṇikemāḍi gajamadamasayan
tarisi patākāpaṭadoḷ
baredaṭṭidan andhanṛpatigam sindhusutan

2

antu nijanāmāṅkita lēkhaman baredu momman emma
nuḍida nuḍiyan entum oḍambaḍuvanallan nīnum
gāndhāriyum irdu kurukula pradīpa duryōdhananan
kauntēyarōḷ ettānum sandhiyan māḍi pūrvakramadoḷe
naḍevantu mālpuḍendu saṅjayana kayyōḷ koṭṭu
dhṛtarāṣṭranalligaṭṭuvudum kururājan sindhusutana
mogaman nōḍi –

tuṅgaturuvamśam ayaśō
bhaṅgam chidritamadenna dūsarin āytā
num gaḍa kururājane nī
mum gaḍa sandhānavēḷdir enagarasu gaḍā

3

Canto Six

Srivadhu reposes in the might
of his powerful arms.
Beloved of the Goddess of Victory, the king
of the Earth is famously called the Daring Bhima. 1

The son of Ganga appreciated him silently,

Pulling out an arrow from his belly
to fashion a quill, Sindhu's son wrote
on a flag with ink taken from a rut elephant
and sent it to the blind king. 2

Signing the letter in his name, he said, 'My grandson will not accept my advice. As long as you and Gandhari are alive, urge Duryodhana, Shining Light of the Kuru Clan, to make a truce to live as we did before.' As he placed the letter in Sanjaya's hands and sent him to Dhritarashtra, the Kuru king looked at Sindhu's son,

The exalted Kuru line is destroyed by disrepute.
I am responsible for its coming apart
Still, I am the Kuru king!
You ask for a truce? Ha! The crown is mine! 3

Īyeraḍum enna niḍudō

! āyattam vīravṛtti jayam embudu dai

vāyattam ajja bharatā

nvāyakke kalaṅkam āgadantire negaḷven

4

besakeyven biḍim ajja maṅgaḷamahāsrī sandhikāryakke laṅ

ghisiden nimmaya mātanormege madājñālanghanam dōṣamon

disadinnāgrahaman bisuḷpudene sattvakkam tadēkāṅgasā

hasakam vismayamuttu mecci pogalḍan mandākinīnandan

5

gurubhīsmārkasutādyasēśasubhaṭānīkam viniśśēśamā

gire kauravyaviśēśakam calitanallēkāki kuntītanū

jaro! entum puduvāḷalōḷḷan īriyalkendirdapan gaṇḍan ī

pariyo! meygaliyāvan endu pogalḍan mandākinīnandan

6

antu gāṅgeyan manado! pogalḍu “aśubhasya kāla haraṇam”

ēmbī kāryārthaman avadhārisi – magane nīnentum emma

pēḷdudan kaykoḷḷade chalamane kaykoṇḍu kauntēyarol

kādidalladire nembeyappoḍe tīrthayātrege pōḍa baladēvan

barpannegam nīn irdeḍeyan ariyadantu meygaredu

aśvatthāmakṛpakṛtavarmar mēḷāpakke barpannegam

kālavañcanegeyvudu mēḷ jalamantra vidyābhyāsaman

kaykoṇḍu kurukṣētraduttara diśābhāgada vaiśampāyana

sarōvaraman pokkirdu indiniruḷan kaḷidu nīn nāḷe

negaḷvudan negaḷvudene-mahāprasādam idan oḍambaṭṭen

antegeyven endu hitōpadēśambersu jalamantrōpadeśaman

kaykoṇḍu kurukulapitāmahanan bīlkoṇḍu nijabhujagadā

sahāyanumāgi saṅgrāmabhūmiyo! barpalli tannantargatado!

These two long arms
are made for heroism;
victory is left to the Gods.

Ajja! I will shine, not stain the Bharata race.

4

No, let it go, Ajja, I have ended the truce
with a *mangalamahashri*.¹

I will not follow your advice in this instance
It is not wrong to cross over your command.
Please do not insist.

Amazed by the strength of that unmatched boldness,
Mandakini's son praised him.

5

Guru, Bhishma, Arka's son and countless
great warriors are dead – no one remains.
This singular Kaurava remains alone unshaken.
He will maintain no kinship with Kunti's sons
Alone and ready to rumble –
Is there anyone who stands like this hero?²

6

The son of Ganga praised him silently. 'Time will tell what is inauspicious.' Following the adage, he said, 'My child, you won't listen anyway. If you have resolved to fight Kunti's sons, hide somewhere till Baladeva returns from his pilgrimage. You must deceive time till Ashvatthama, Kripa and Kritavarma join you. Train in the art of the Jalamantra³ and spend this night in the Vaisampayana lake – it lies to the north of the Kurukshetra, and tomorrow, well, do as you like.

'That is a big blessing! I agree.' With his advice and instructed in the Jalamantra, he took leave of the patriarch of the Kuru family. As he walked towards the battlefield with his mace, he thought to himself,

dinakaratanayana duśśā
 sanana viyōgadoḷam induvaregam nōvi
 llenagahitaroḍane sandhigu
 ḍene nonden svajanagurujanābhyarthaneyin 7

arigaḷ pāṇḍavar avaroḷ
 virōdhaman bisuṭu sandhiyan māḍuvudem
 bara mātan kēḷisale
 nneraḍum kivigaḷan adēke bidi māḍidanō 8

endu kurukulapradīpan tatsarōvaraman eydivandāgaḷ –

onderaḍu mattarantara
 dindam poramaṭṭa pajjeyin sale koḷanam
 pindupeṛagāgi puge ciḥ
 endavanan rājyalakṣmi pēsi bisuṭṭaḷ 9

tuṛuvan kaḷisuva kṛṣṇeya
 niṛiyan piḍidurcavēḷva koḷanan pindum
 peṛagāgi puguva durnaya
 maṛipave kauravana rājyadāyada kundan 10

antu sarōvaramaneydivandāgaḷ –

gaganam biḷdudo mēṇ nilakke nelanēn pattitto mēṇ illi pa
 nnagavṛndārakar endum irpa bilanō mēṇ illi diṇṇāgarā
 jage meygarcikoḷalkajan samedā tōyōddēśamō sandeyam
 bagegādattenisirdudēn pirido vaiśampāyanābjākaram 11

antu gambhīranīrākaram irpantirda kamalākaraman nōlpalli –

Pain is not in being separated
 from the son of the Day's Creator and Dushasana
 Pain is my elders and men
 begging for an agreement with my opponents. 7

Advice to set aside hostilities
 and make peace with the Pandavas,
 my sworn enemies –
 Were these two ears fated to listen to such words? 8

The Light of the Kurus muttered as he approached the lake,

He entered the lake backwards covering
 a measure of one or two *mattars* in a few steps⁴
Che! said Lakshmi, the kingdom's goddess
 in disgust and threw him out. 9

Stealing cows, commanding that Krishne
 be seized by her sari pleats,
 entering a lake backwards
 Doesn't such imprudent conduct suggest
 a deformity in the success of the Kaurava state? 10

As he approached the lake,

As though the Sky had fallen, or the Earth had joined
 another Earth, or was this a passage to the abode of
 the serpent gods, or did Brahma create these waters
 for the herd of guardian elephants to bathe? 11
 This great lake and the waters of the Vaishampayana
 create such confusion!⁵

He watched the lotus blossom in the deep, oceanic waters,

kurupati ninna pokka toṛegaḷ modalāgiye battutirpuvī
 doreya durātmanan khaḷanan ān olaḷaṇḍode bhīman ī sarō
 varamuman emmuman kadaḍugum pugadir tolagendu baggipan
 tire negedattanēkabakakōkamaraḷavihaṅgamasvanam 12

vaḷita śiḷmukham utpaḷa
 daḷanayanam kaṅjaranjitam jayalakṣmī
 viḷasitam ene diṭṭige koḷu
 guḷaman pōldattu pogolaḷam kauravanā 13

āgaḷ kurukulaṣarōrājahamsan alliya rājahamsigaḷuman ā
 viśvaviśvambharādhaḥkūrman alliya kūrmaḡaḷuman ā
 bharatakulacakṛēśvaran alliya cakravākaṅgaḷuman ā
 matsyalōcanan alliya matsyaṅgaḷuman ā puruṣavara
 puṇḍarīkan alliya puṇḍarīkaṅgaḷuman ā kurukula
 kuvalayaḷalāman alliya kuvalayaṅgaḷuman ā śaṅkha
 cakrāṅkitacaraṇan alliya ṣaṭcaraṇaṅgaḷuman ā gambhīran
 alliya gambhīradhvaniyuman atikutūḷalam berasu nōḍutum
 bandu tanna meyyoḷ kaṅṅida nettaran karcī kaḷedu
 karacaraṇavadanaprakṣāḷanaṅgeydu mukkuḷisi
 yuguḷdācamanakriyegaḷan nirvartisi jaladēvatā
 namaskāraṅgeydu jalamantradin jalaman abhimantrisi –

naraḷōkaman anubhōgisi
 suraḷōkada sukhaman ātmavibhavade taḷedā
 kurupati vaiśampāyana
 saraman puguvante nāgaḷōkava pokkan 14

antu kurukulamahīpālan madhyamalōkapālanāgiyum
 paścimadikpālakanante jalanilayanāgiyum –

Oh, Master of the Kurus! Rivers and all run dry
 when you enter them. Bhima is sure to trouble us and
 trouble the lake too if we allow such a vile, wicked
 man as you. ‘Don’t enter! Stay away!’,
 the countless cranes, *koka* and *marala* birds
 appeared to scream. 12

Surrounded by bees/arrows and lily-petalled eyes/skulls,
 the very abode of the Goddess of Victory
 this flower pond resembled,
 to the Kaurava’s eyes, a killing field. 13

The *Rajahamsa* of the Kuru lake watched the *Rajahamsa* bird,
 the tortoise that bore the earthly realm watched at the tortoises,
 the Kuru *chakreshwara* of the Bharatas gazed at the *chakravaka*
 birds, fish-eyed Bharata emperor saw fishes, the excellent lotus
 among men saw the lotuses, the lily of the Kuru lineage saw
 lilies, he whose sole bore the *shankha* and *chakra* marks saw the
 six footed bees, his majesty listened to the majestic sounds with
 curiosity. He washed the streaks of blood off his body, washed
 his hands, feet and face, rinsed his mouth, performed the *acamana*,⁶
 paid his respects to the water deities and chanted the *jalamantra*,

He enjoyed the world of men
 His glory is the fortune of the heavens
 The Lord of the Kurus entered
 the Vaishampayana lake
 as if it were the Abode of the Serpents.⁷ 14

Earth’s Kuru Guardian who nurtures the middle realm became
 the ruler of the western direction by making the waters his abode.⁸

vanaruhaviṣṭaraṅgucitarēcakapūrakakumbhakakriyā
 manam ire nettiyoḷ daranimīlitadrṣṭiniviṣṭamāge mū
 gina tudioḷ niruddhakaramum nile mantrapadākṣaraṅgaḷan
 jinugutalirdan ā paramayōgiyavol phaṇirājakētanan 15

annegam attal śalyana vadheyin baḷiyan duryōdhanana rūpam
 elliyum aṛasi kāṇade enānum ondu kāraṇamāgaḷvēlkumendu
 dharmanandanana garuḍadhvajanoḷ ālōcisidudan
 kurukulaṅtakan kēḷdu –

todaḷāytennaya pūṇḍa pūṇke sabheyol pāñcālarājātmajā
 vadanamlānate māṇḍudilla gaḍa maddōrdaṇḍakaṇḍūti ma
 ḷgidudillinnumoḷam suyōdhanan adarkēgeyvenentakkum em
 budan andutsukacittan ummaḷisidan kauravyakōḷāhaḷan 16

antummaḷisi kurukulamahīpālana bṛhadūruśaila
 dvandvaṅgaḷan tanna gadādaṇḍavajradaṇḍadin
 nurgunuṛimāḍalum ā kauravēśvarana bāhuśākhagaḷan
 tanna gadākuṭhāradin tataradarīyalum ā piṅgākṣana
 viśālavakṣasthalaman tanna gadālāṅgaladindirbageyāgi
 pōḷdu parepalum ā phaṇirājakētanana vikaṭalalāṭa
 śilāpaṭṭaman tanna gadādaṇḍadin cippucippārḍiḍalum ā
 draupadīdrōhana maṇimayamakuṭaman tanna
 gadāpraharaṇadinduruḷci pādaprahāradin puḍiyol
 poraḷcalum ā suyōdhanana rudhiradhārāpūradin tanna
 dhagadhagīyamānavisphuliṅgakōpapāvakaśikhā
 kalāpaman āṛisalum paḍeyade kōpadin kiḍikiḍivōgi
 bhīmasēnan mīseyan kaḍidu –

Exhaling – inhaling – retaining breath
 in proper lotus posture
 his gaze is half closed in concentration
 with a finger on the tip of his nose,
 he mutters syllables and chants
 like an accomplished yogi –
 This king with Serpents on his Flag!

15

After Shalya was slaughtered, Duryodhana was not to be found anywhere. Dharma's son thought to himself, 'there ought to be a reason for this', and so he consulted Krishna. Bhima, destroyer of the Kurus overheard Dharma's son consulting Krishna, Bearer of the Garuda flag,

'A sham is what it is – the oath I swore in the Kaurava court!
 Oh, I couldn't prevent her face
 from not turning pale!
 The itch in my arms has not stopped;
 Suyodhana is still alive – what do I do?'
 He, who caused disarray among the Kauravas,
 was restless and agitated.

16

So unhappy, Bhima desired to powder the Kuru Guardian's two hill-like thighs with his pulverizing mace that was like Indra's bolt, to cut the Kuru Lord's arms that were like tree branches with a deep cleaving axe-like mace, plough his broad chest and render the Bearer of the Serpent Flag into two, shatter his ugly forehead that was like a stone inscription, knock the jewelled crown off the man who humiliated Draupadi, powder it under his feet and with the blood that flowed from Suyodhana's chest, he would quench the blazing flames of his anger. Bhima in his sparking rage bit his lower lip,

mīṛida pagevana paṭṭam
 pāṛisuveno munnam amarar uṇḍamṛtaman ēn
 kāṛisuveno khacararan aḍa
 rdēṛisuveno mērugiriya tūṛala tudiyān 17

ettuveno mandarādriya
 n ottyveno rasāṭaḷakke nelanan deseyan
 pattuveno pageya bennan
 pattuveno diśāgajaṅgaḷan tuttuvenō 18

dāṇṭuveno kulanagaṅgaḷa
 nīṇṭuveno catussamudraman raviśaśiyan
 mīṇṭuveno gaganataḷadin
 gaṇṭalan ottuveno sakaladikpālakaran 19

antu kurukulakṛtāntakan antakanante māmasakam
 masagi praḷaya kalpasāṅkalpaṅgeydu –

rasegilidano mēṇ nālkuṁ
 desegaḷa kōṇegaḷoḷ uḷidanō khaḷan illī
 vasumatiyoḷ gāndhāriya
 baṣiṛan mēṇ maguḷe pōgi pokkirdapanō 20

bhuvanaṅgaḷ padinālku nālku pesarin vārāśigallḷ pattu di
 givivaram nōḷpoḍajāṇḍamonde peratimbinnillam innettal ō

ḍuvan āran keḷegoḷvan āra māṛeyan pokkirpan ellirpan i
 nnivarindam poraḡelli pokku bardukalkakkum bhujāṅgadhvajān 21

Shall I crush the absconder's throne?
 Make the immortals vomit
 the ambrosia they have drunk?
 Shall I chase the sky-wanderers⁹ up Meru's peak? 17

Shall I lift the Mandara mountain –
 Press the earth down to the lower hell?¹⁰
 Gather the directions in my fist?
 Fall upon my enemy's back?
 Shall I swallow the Guardian Elephants? 18

Shall I cross the seven lofty mountains?
 Drink the four oceans?
 Topple the Sun and Moon from the sky?
 Shall I squeeze the throats
 of the Guardians of the directions? 19

And so he, Antaka himself, who would bring death upon the Kuru
 clan, desired in his great anger to bring about the great dissolution,

Did he descend to the nether world?
 Is he waiting in some corner of the four directions? Wicked fellow!
 He isn't on this Earth –
 Has he returned to Gandhari's womb,
 become a child again? 20

Think of the fourteen worlds,
 the four oceans, ten directions:
 it's all one universe.¹¹
 There is no refuge. Where will he run?

Who is his friend? Who has he taken refuge in?
 Where could he be? Where is the Serpent Flag Bearer
 living, if he isn't here? 21

caram acaram emba jagadan
 taradoḷ khaḷanalli pokkoḍam tadbhujapañ
 jaradoḷ pokkoḍe harihara
 hiranyagarbharkaḷāntoḍam kolladiren 22

caturantakṣitikānte kēḷ jaladhi kēḷ saptārci kēḷ tāta mā
 ruta kēḷ mārutamārga kēḷ pagevanan kondenna kōpāgnigā
 hutimālpen kolalāḡadandu taḡisandān enna sandagnigā
 hutimālpen gaḍam endu pūḡdodaḡidan kauravyakōḷāhaḷan 23

antu pañcabhūtasākṣiyōḷe pūḡdu naḍedu ajātaśatruge
 kurukulapraḷayan enisida sāhasabhīman sāṣṭāḡga
 praḡāmaḡgeydu –

enitum draupadi muktakēśi namevaḷ tadduḡkhman kaḡḍukan
 ḍenitum sairipevānum ennanujarum pāñcāliyan nōḍi nīn
 manadoḷ nōvudumilla niṣkaruḡiyay nīn intirān annegam
 munisan tīrci narēndravairitaruvan nirmūlanam māḍuven 24

ānum vidhēyanallam
 nīnum guruvallam indinondevasam dhā
 trīnātha pariya biḍa kuru
 sūnuvan ān ikki meṭṭi ḍokkarisidapen 25

If he is hiding in the world
among the moving and the still,
in the arms of Hari, Hara or the Hiranyagarbha,
I couldn't stand not killing him! 22

Hear me, O Earth extending to the four directions!
Hear me, O Ocean! Hear me, O Seven Flamed Fire!
Hear me, Father, O Wind! Hear me, O Wind's way!
I will kill my enemy
and sacrifice him to the fire of my anger.
And if I fail, I will offer myself to Agni, oh yes!
roared the Destroyer of Kurus, swearing his oath. 23

The daring Bhima, Destroyer of the Kurus, prostrated before the
One who has No Enemy¹² with the *Panchabhutas* as his witness,

How much will Draupadi suffer,
she leaves her hair loose.
How long will my brothers and I
watch her sadness?
You unsympathetic man! Your mind feels no pain
when looking at Panchali – Fine! Be that way!
I will settle this anger, Narendra! My enemy is a tree
that I shall pull out by the roots!¹³ 24

I will not be an obedient man
Today, you are not my respected elder.¹⁴
O King – let me go!
I will squeeze the Kaurava's throat and return! 25

mundaleyan piḍidennaya
 munderedanalajeyan andu paribhaviṣiye da
 lḷenduridu sorkidavanan
 konden kurupatiyan in kolal taḍedapenē 26

endu kurukulāntakan kurukuḷaviḷayakētudaṇḍabhīkara
 krōdha baddhānukāritamukhanum gāndhārinandana
 samharaṇōnmīlita karāḷa dantadaṣṭōṣṭavikaṭabaddha
 bhrukuṭibhaṅgabhiṣaṇalalāṭacchaṭanum kuruvamśa
 diśāpaṭṭanum sandhyārāga sannikāśadurnirīkṣya
 kaṭākṣavikṣēpalakṣitanum piṅgākṣamāraṇakāraṇanum
 utpanna mahōtsavacalāyamānasphuradaṅghriyugmanum kurukuḷ
 apraḷayajaladharaninādagambhīrōddāma simhanāda
 pratimapratijñāpracalitanikhiladikcakraṇāḷanum
 suyōdhanānujaruḍhirōdgāriniśṣēṣanumāgi duryōdhana
 viśēṣānvēṣaṇārtham māmasakam masagi kurukula
 praḷayakāladaṇḍam enipa nijavijayagadādaṇḍaman
 ettikoṇḍu –

kurukulakadaḷīkānana
 karikaḷabhan śatruśalabhasampātanavi
 sphuritaḥpradīpan ā kuru
 dhareyoḷ kurupatiyan aṛasidan pavanasutan 27

guru lakṣyasiddhiyillene
 parivamban paridu piḍidu tarpantire mā
 ṇdirade marujjavadinam
 marutsutan paridan āgaḷidirum baḷiyum 28

antidirum baḷiyum pāsum pokkum duguṇamum tiguṇamum
 aḍḍamum tiḍḍamum paridu kurukṣētradoḷ vajra

That day, in front of me, he caught her
 by the forehead and humiliated the daughter of Fire
 I was so inflamed, I humbled his fat pride!
 Can I really wait to finish off the Kuru chief? 26

Then, the Annihilator of the Kurus, the ruinous comet falling
 on the Kuru abode, his face deformed by anger, absorbed in the
 death of Gandhari's son, gritting his teeth, biting down on his lip,
 furrowing his eyebrows, with a dreadful forehead – readied to
 hurl the family into the many directions. He will be responsible
 for the death of the Red Eyed One: his red stare is terrible to
 behold, his step is heavy with excitement. He takes his oath with
 a roar that is greater than the roll of clouds at the time of the
 great deluge – it extends to all the directions.

He, who finished Suyodhana's brother and sucked his blood
 dry, was spurred by intense anger¹⁵ and extended his victorious
 mace forward like it were Yama's staff at the time of dissolution.
 He stormed off in search of Duryodhana,

A young elephant in the Kuru banana grove,
 A lamp to fell the enemy-moth
 The son of the Wind has gone
 looking for the Kuru chief all over the Kuru land. 27

When his Guru would say,
 'You can't hit the target', he'd run after the arrow,
 flying with the wind to stop it
 Now, he flies hither-thither at wind's speed. 28

He ran forward then back, up then down, twice – three times over,
 running pell-mell on the Kuru field, elephants like mountains

praharaṇadin eṇankeverasu keḍeda parvataṅgaṇante lōha
 vakkarikegaḷverasu kōḍanūri pāḍalidu parakalisi kēḍeda
 madāṇḍha gandhasindhuraṅgaḷ aḍiyoḷaḍaṅgidanegettu
 kaigutti nōḍiyum tanna bhīkaragadāghātadoḷam jāri
 parivaridu tūrupārāda kāmbhōjāvaḷigaḷa turuṣka
 turaṅgamaṅgaḷ aḍiyoḷaḍamgidanegettu baḷasi balavandu
 nōḍiyum tanna niśita nārācaparamparābhighātadoḷ
 taggalum munde keḍedirda tēra palagegaḷoḷ
 meygaredanegettu bedaṅki nōḍiyum tanna niṣṭhuracaraṇa
 saṅghaṭṭadoḷam paḍalvaṭṭa vīrabhaṭṭarkaḷa makuṭaṅgaḷoḷ
 talegaredanegettu sōdisi nōḍiyum nettara toṛegaḷoḷe
 kālgutti nōḍiyum neṇana baṇambegaḷoḷage kaidugutti
 nōḍiyum aḍagina giḍivinoḷ suḷidu nōḍiyum naravina
 neṛaviyoḷ toḷaldu nōḍiyum mūleya moradigaḷaṇēri
 nōḍiyum miduḷa kōḷgesaroḷ pokku karuḷa medeyan
 pikki parapi nōḍiyum palgaḷa baṇambegaḷoḷ
 paravaṇḍoṇḍu meṭṭiyum aṭṭeya beṭṭaghaṭṭadiṭṭeḍegaḷoḷ
 niṭṭisiyum vaiyākarananante śabdamanālisiiyum
 bēṇṭekāraṇante aḍivajjeyanaṛasiyum garuḍanante
 pāvina paḷaviḡeyanāraydu nōḍiyum vaidyanantahita
 gadānvēṣaṇaṅgeydu nōḍiyum munnam paraśurāman
 īneladoḷuḷḷarasumakkaḷellaruman irpattondu sūlvaregam
 piḷḷepesarilladantu kondavandira norennettaroḷ tīvi tanna
 tāyge nīriḷiyalum tandege nīrguḍalum endu māḍida
 syamantapañcakaṅgaḷemba pesara permaḍugaḷoḷage
 mūḍi mulkāḍi nōḍiyum nālvattēṅgāvudaparipramāṇa
 kurukṣēṭradoḷ elliyum duryōdhananan arasi kāṇade
 vismayambattāvana biṭṭa bīḍiṅge niṭṭurigoṇḍu –

jatugṛhadoḷ suḍal bagedan ellidan ikki viśānnaman maru
 tsutanan upāyadin kolal oḍarcidan ellidan ā durōdara
 vyatīkaradoḷ parābhaviṣi kṛṣṇeyan uydaparādhiiyellidan
 kṛtakasabhāpravēśakaran ellidan ellidanō suyōdhanan

fell beating against the hard diamond weapon. He lifted elephants with their metal armour who had fallen on their tusks, searching. He battered horses with his terrible mace, chopped them into bits, and with his hands, he scattered the horses from Kambhoja and Turkey. He searched under chariots, broken and scattered by his arrows for the man in hiding. He kicked away crowns of fallen heroes with his powerful feet which threw up a flood of blood, jabbing at the heaps of fat, peering through balls of flesh, looking between piles of nerves, climbing heaps of bones, through the slush of brains, separating guts as he searched, stepping on mounds of teeth, looking through every corner of hills of headless bodies, listening to each sound like a grammarian, like a hunter he tracked footprints, like an eagle searches for the serpent's hood, like a doctor studying a hostile disease in the body, like Parshurama who searched for Kshatriyas and killed 21 times, rendering them childless. He created lakes of foaming blood to make an offering to his father and mother. Dipping himself in those five lakes, he looked around at the 48 *gavudas*¹⁶ on the Kuru field and burned with anger for Duryodhana is nowhere to be found,

Where is that man responsible for burning the lac palace?
 Where is he who schemed to poison Marut's son's food
 and kill him? Where is that criminal who humiliated Krishne
 dragged her by the hair in the game of dice?
 Where is he who lured us into the illusionary assembly?
 Where is Suyodhana?

dhṛtarāṣṭrapatyā abjapriyasutasakhaṇ ēkādaśākṣōhiṇīśān
 kṛtakadyūtasvanādhikṛtayamasutabhīmārjunan drōṇa bhīṣmō
 citavākyadvēṣi kṛṣṇāmbarakabarāharan śōkatīvrāgnidagdhan
 sutaśōkākrāntan ellirdano nṛpatilakan nimma rājādhirājan 30

bharatakulēndukalaṅkam
 bharatānvaya rājabhavanarājakapōtam
 kurukētuvellidan ta
 tkurukulalayakētu bhīmasēnan bandan 31

ārār sattar samarado
 ḷārāroḷar enna sūnugaḷgēnāyten
 dārayyal nṛpabhavana
 dvāradoḷirdahitajanani parijanasahitam 32

deseyan tekkane tīvi parbi gaganam kūḍittavol nīḷdagu
 rviṣe bāhubhramitābhṛavibhramagadan kauravyaran tinda ra
 kkasanō bhīmanō ītanāvan enutum gāndhāri baḷkutte be
 kkasamuttaḷ bare kaṇḍu pāṇḍavabalaprākāranākāraman 33

antu kaṇḍu billumberagumāgi –

Dhritarashtra's son, Karna's companion and leader of the
 eleven *akshohinis*¹⁷ made himself king by deceiving
 Yama's son, Bhima and Arjuna!
 He loathes Drona and Bhishma's measured advice,
 grabbed Krishnaa's plait and her clothes.
 He burns in the great fire of his grief –
 Where is he who sorrows over his sons?
 The *tilaka* among kings – your king of kings! 30

A black spot on Bharata Moon.
 A royal pigeon in the royal palace!
 Where is that Kuru comet? Bhimasena,
 who brings catastrophe to the Kurus, is here! 31

He arrived at the Kuru king's doors, roaring like a lion, causing
 the stomachs of the camp guards to sink, as if to destroy the
 wombs of women in the camp,

Who died in the war?
 Who survived? What has become of my sons?
 His enemy's mother waits
 at palace door with her attendants. 32

She is surprised to see the Formidable Fort of the
 Pandavas approaching her, occupying the directions,
 extending to the sky – all encompassing.
 Gandhari cried, trembling:
 Who is that who whirls his mace? Is it Bhima,
 or a demon who has devoured the Kauravas? 33

She was taken aback seeing him,

ennātmajaran nūrvuru
 man nuṅgida teṛade nuṅge bandan bharadin
 pannagakētanuman in
 tanneyamāytendu piridum ummaḷisuttum 34

embannegam vijṛmbhisi kaypesaradin gurujanakke
 samucitācāraman meredu bhīman bhīmanādaman negaḷce –

dhṛtarāṣṭrakṣitipāla kēḷ janani kēḷ gāndhāri konden bhava
 tsutaran nūrburuman gadāprahatiyin duśśāsanōraḥsthaḷa
 kṣatajāsṛgjalasēkadin taṇipiden kōpāgniyan banden u
 ddhatanān kōpakṛtāparādhaśatanan nuṅgalke piṅgākṣanan 35

embudum gāndhāri jarāsandhāriḡe baddhāñjaliyāḡi –

anibar tanayara duḥkhama
 n anubhaviṣiyumaṇame pōgavemmasugaḷ nī
 n initan emagoḷḷikey bhī
 ma nuṅgu munnemman emma sutanan baḷiyam 36

embudum andharājaṅge pavanatanūjan abhimukhanāḡi –

kurusuta kurukulavardhana
 kurubhūtaḷavipinadoḷage kuruśārdūlam
 dorekoḷe ninnaya baḷiyam
 poraḷci kolalendu banda bhīmakirātan 37

He swallowed my hundred (boys);
 now he comes eagerly
 to swallow my Serpent Flag Bearer.
 She wept bitterly at the injustice.

34

Offended by her words, Bhima, though bitter, paid his respect as
 is the convention with elders and proclaimed aloud,

Listen, King Dhritarashtra!
 Listen, Oh Mother Gandhari!
 I killed your sons – all hundred of them,
 struck them with my club.
 I doused flames of anger in Dushasana's blood –
 broke open his chest and drank.
 I've come to swallow the Red Eyed Man
 who in mounting anger committed a hundred sins.

35

With folded palms, Gandhari pleaded with Jarasandha's enemy,

We grieve the loss of all our sons
 Here we are still breathing
 Do me just this for me, Bhima
 Devour us first, then take my son!

36

Now the Wind's son turned towards the blind king,

O Kuru son, Promoter of the Kuru family,
 Your child is a tiger in the Kuru forest.
 If I lay my eyes on him, I will roll him over
 and kill him right before you
 Bhima, the hunter has come!

37

embudum annegam tvaritagatiyin vindhyakajalakaremba
 kirātadūtar bandu dūrapraṇatarāgi – dēvā duryōdhananan
 kurukṣētradoḷ elliyum aṛasi kāṇade madhyandina
 samayadoḷ lalāṭam tapamāda tapanatāpadin
 tṛṣṇābhībhūtarāgi sakalajanāpyāyanakāriyappa
 vaiśampāyana sarōvarakke nīrguḍiyalendu pōgi halakuliśa
 kamala śaṅkha cakralāṇchanamappaḍivajjeyan koḷada
 tādiyoḷ kaṇḍevalli poṛamaṭṭa pajjeyallade pokka pajjeyan
 kāṇavene pavanatanayan avaranoḍagoṇḍu bandu
 dharmatanayādigaḷge tadvṛttāntaman ellaman aripe
 yuktivyuktamappa dūtaramātan sakalajagadutpattisthiti
 praḷayaprabhuvēnisida viṣṇu kēḷdu manadoḷavadhārasi –

dyunadījan kuḍe tōyamantrabaladin pokkirdapan kālavaṇ
 canegeyyal koḷanan halāyudhakṛpāśvatthāarum nāgakē
 tananoḷ nāḷeye kūḍi barpar avarinnum bāradannam suyō
 dhananan munname kaygemālpudu baḷikkārgam gelal barkumē 38

adarindīgaḷe pōgi pūgoḷanan mutti duryōdhananan
 poṛamaḍisi pageyan paribhavisuvudendaravindanābhan
 dharmanandanādigaḷan oḍagoṇḍu bandu kirātadūta
 samsūcitasāṅkētaman alli kaṇḍu duryōdhananaḍivajje
 yappudan tappilladaridu nissandigdhaḥcittanāgi –

bharatajarōḷ munnillada
 paribhāṣeyan unṭumāḍi peṛagaḍiyiṭṭan
 kururājan endu lajjā
 bharadindam taleyan eṛagidan dharmasutan

39

endu dharmanandananan duryōdhanana duryaśassiṅge talevāge –

Meanwhile, the hunter-messengers, Vindhyaka and Jalaka, arrived and prostrated at some distance. ‘Oh Lord! We have searched all over the Kurukshetra for Duryodhana but haven’t found him. At midday, as the Sun beat down on our heads we went to the much-liked Vaishampayana lake for a drink. There we saw prints of a plough, axe, lotus, conch and a wheel. Those footprints led to the water but there weren’t any prints entering the water. They accompanied him to inform Dharma’s son. Vishnu, who presides over all creation, existence and dissolution listened keenly to their words and determined,

He entered by chanting the water-spell on the
instructions of the son of the Heavenly River.

He allows time to pass.

Tomorrow, Balarama, Kripa and Ashvatthama
will join the Bearer of the Serpent Flag.

Best to get hold of Suyodhana before they arrive –

Could we win after?

38

Gathering Dharmaraja and the others, the Lotus-navelled One said: ‘Leave immediately and surround the lotus pond, drag him out and humiliate him.’ He accompanied Dharmaraja and others and saw the signs pointed to by the hunter messengers. He recognized the Duryodhana’s footprints without any mistake, and he was left without doubt in his mind,

The Kuru king’s retreat

is a strategy no Bharata son has chosen,

said Dharma’s son

bowing his head in shame.

39

Dharma’s son bowed his head at Duryodhana’s ignominious deed,

viruvatsārasarājahamsaravadindēn vandirē bannim in
 tirim endādaripantuṭāyту pavanōddhūtōttaraṅgāmbuvin
 taradin kālgerapantuṭāyту vikasatpaṅkējadin paṅkajā
 karam arghyaṅguḍuvantuṭāyтанilajaṅgabhyāgataprītiyin 40

bhāvise pōltudu nālam
 kāvane karṇikeye kaḷasamene marakatapa
 trāvaḷi viḷasitadin jala
 dēviya piṅchātapatramene śatapatram 41

kaḍeya daḷaṅgaḷe vajram
 naḍuvaṇa karṇikeye kēvaṇam kēvaṇado!
 toḍardaḷi nīlada paralene
 mṛḍaripumudrikevolāyту kanakāmburuham 42

marudāndōḷitajambū
 taruśākhā hastakisalayam miḷimiḷiru
 ttire sannegeydu tōrpan
 tiraleseduvu pavanajaṅge duryōdhananan 43

bhavadahitan illidan kau
 ravāri nōḍendu mūḍi muḷkāḍiye tō
 rpavolalli mūḍi muḷkā
 ḍuva vihaḡāvaḷiḡaḷēn manaṅḡoḷisiduvō 44

mīṅguligavakki koḷano!
 mīṅgeraḡuva teradineraḡi nōḍillirdan
 piṅḡākṣan endu pavanasu
 taṅḡaripuva teradinantadēn sogayisitō 45

Royal hamsa birds cried loudly in the lake as if to say
 ‘Why have you come? Well, come! Sit.’
 Waves rose and fell with the wind, sprinkling water on his
 feet and lotuses bloomed as though making offerings
 with cupped palms to the Wind’s son,
 like an honoured guest is showered with love. 40

See, the stalk is the handle
 and the tip is a kalasha
 Green leaves are the peacock feathers,
 The lotus is the water goddess’ delightful umbrella. 41

Diamond petals on a golden lotus
 where a bee dwells in the middle:
 a blue pearl like a ring
 worn by Shiva’s enemy.¹⁸ 42

In the whirling wind, the Jambu tree’s leaves
 tremble on branch hands
 signing to indicate
 Duryodhana to the Wind’s son 43

The poisonous man is here!
 O Enemy of the Kauravas, Look!
 Birds dip into water, as if to show him
 with their wet faces – So pleasing they are to behold! 44

Birds feeding on fish at the lake swoop
 down on fish, then leap –
 Look, the Red Eyed One is here!
 calling to the Wind’s son – how lovely to see! 45

marudātmaja nijaripu tale
 garedirdapanilli nōḍu koḷadoḷagemban
 tire poḷedu tōrpa jalacara
 parikaramaṇipiduvu tāme duryōdhananan 46

oḷagādan pagevan sarōvaradoḷ irdinnettavōpan sarō
 jaḷaman mun tave pīrdu pīrven asuhrdraktāmbuvan tōrpene
 nnaḷvan matpatigendu santasade bāhāsphālanaṅgeydu di
 gvaḷayam mārḍaniyiṭṭavol gajaṇidan cālukyakanthīraḇan 47

Gadya

idu samastabhuvanavallabhajanāśrayan śrī pṛthvīvallabhan
 mahārājādhirājaparamēśvaran paramabhaṭṭārakan śrī
 satyāśraya kulatilakan śrīmadāhavamalladēva śrī
 pādakalpapādapāśrayāsannavarti kavicakravarti kavi
 rannaviracitamappa cālukya cakravarti sāhasabhīma
 vijayadoḷ kauravasaroḇarapraḇēśavarṇanam ṣaṣṭhāśṇvāsam
 sampūrṇam

Son of Maruti, your enemy is hiding here,
 Look, in the pond!
 Fish glide through water, revealing – resplendent,
 directing him toward Duryodhana. 46

He is a captive in this lake. Where can he go now?
 I will suck the water out, then sap my enemy's blood,
 My king will see my abilities, he said merrily,
 slapping his arms.
 Then the Chalukya Lion roared
 like the trumpets of guardian elephants. 47

Here ends the description of the Kaurava's entry into the lake, in the sixth canto of the *Victory of Sahasa Bhima*, the Chalukyan emperor that the Poet Ranna, emperor among poets, taking refuge at the holy roots of *Kalpavriksha* which are the holy feet of Srimad Ahavamalla, has composed for Sri Satyashraya, glory of his clan, foremost among warriors, supreme lord, king of kings, ruler of the Earth, the refuge of men, king of all the world.

Saptamāśvāsam

śrī ramaṇīramaṇan pṛthu
lōrassthaḷan ahitakumbhikumbhasthaḷani
rdāraṇapaṭubhujadaṇḍan
dāruṇakōpan pratāpi sāhasabhīman

1

āgaḷā koḷana baḷasiṅge bandu nibbaramāge
bobbiridabbaraṅgeydu palateṛada paṛegaḷan poysiyum
śaṅkhaṅgaḷan pūraisiyum bhērigaḷan tāṭisiyum
kaḷaḷegaḷan ottisiyum pañcamahāvādyāṅgaḷan
bājisiyum entum poṛamaḍisalāradire suyōdhananan
pesargoṇḍu nakulanāsphōṭisi –

aṅkada kali kuruvamśaśa
śāṅkane duryōdhanāṅkanene negaḷdayaśaḷ
paṅkadoḷam ī sarōvara
paṅkadoḷam nīne ninnan intarduvarē

2

irivabeḍaṅganol iriyal
neṛiyay ninagāne sālven ekkatuḷakkam
neredirden irade koḷanam
poṛamaḍu nīn tōrpen enna kontada saviyan

3

ene sahadēvan āsphōṭisi –

Canto Seven

Delightful Lord of Shri,
Broad chested whose arms are rods
that split a hostile elephant's rotund forehead.
Daring Bhima burned with great fury. 1

He came howling to the pond's verge, beating drums, blowing
conch shells, striking kettledrums, blustering on long horns, playing
five different great instruments, and yet he couldn't lure Duryodhana
out. Then Nakula was called on to shout his name,

They call you Distinguished Warrior!
Moon of the Kuru race!
How can you stay submerged?
Oh Duryodhana, the name you made for yourself
is soiled in infamy in the mire of this lake. 2

You are not fit to be the handsome slayer's opponent.
I am quite adequate and ready for duel. Don't stay there –
Come out of the lake!
Let me help you to the taste of my spear! 3

Then Sahadeva exploded,

endiṅge ninage sāvi
 llendirday ninna manadoḷ innevaram nī
 nondan bagedire vidhi tā
 nondan bagedattu sakalakurukulakētū 4

javana maganirke subhaṭara
 javanirke sitāśvanirke nakulanumirka
 ṇmuvoḍenna bāḷa saviyan
 savinōḍi baḷikke nīra saviyan nōḍā 5

embudumarjunan vijṛambhisi –

mānadhanan enisi ninnabhi
 mānakṣatimāḍiday suyōdhana nīn mu
 ttī nirōḷagesaḍirkum
 mīnīrkum kappeyirkum irpare gaṇḍar 6

mānadhana ninna sutasai
 nyānujaśatakakke kētuvallade gaṅgā
 sūnu modalāda palargam
 nīnorvane kētuvāde kurukulakētū 7

kumaraṅkarāmaṇṇapanoḷ
 samaram ninnagaridu takkudenagam ninagam
 samaram ninnan nuṅga
 lkamōghaśaramirduvivara saviyan nōḍā 8

embudum dharmanandan dhr̥tarāṣṭranandanana munne
 geyda adharmaman bageyade kulakramayuktamappa
 nirmalakṣatradharmamane bagedu –

You assumed till today
 that death would never be yours.
 Oh, Falling Star of the Kuru Race!
 You may think so, fate thinks otherwise!¹ 4

Let Yama's son be. Leave Bhima alone –
 to soldiers, he is the God of Death.
 Leave Arjuna to his white horse. Leave Nakula alone.
 If you are truly capable come taste my sword,
 you'll taste the water of the lake!² 5

Then Arjuna declared haughtily,

They say you're a man whose pride is his wealth.
 Your pride has sullied your honour, Suyodhana!
 You are surrounded by crabs, fish and frogs
 in this stagnant water. Does a hero reside here? 6

Oh Man of Honour, you are not only a comet
 to your army of children and brothers, but beginning with
 Ganga's son you have been a bad omen
 for many – The only fallen star for the Kuru Race! 7

Incapable of battling the distinguished
 King Kumarankarama, it befits you to fight me
 Taste and see –
 these unfailing arrows will swallow you! 8

Dharma's son came up, and disregarding the injustice committed
 by the son of Dhritarashtra, he spoke in accordance with the
 dharma of unsullied warriors for the sake of unity between the
 families,

bharatānvāyadoḷ andininduvaregam sāpatnaroḷ baddhama
 tsaramillemmanakāraṇam kadaḍiday sāveydiday naṣṭasō
 daramādattenagam svagōtravadheyappā pātakam kauravē
 śvara nīn sandhigoḍambaḍintu koḷanan pokkirpudēn takkudē 9

embudum ā nuḍige sairisalārādī būtenna saraṅgēḷdoḍallade
 poṛamaḍuvanallan ivaṅgāne sālvenendu bhīmasēnan uddāmakō
 pāṭōpaviracitabaddhabhrukuṭiyāgi –

baḷavadvigrahadoḷ nī
 noḷagirday munne ninna kulamellaman ān
 muḷidiḷidum pindane bare
 koḷadoḷaguḷidirdu maruḷe bardukal bagevā 10

bhavadanujanaruṇajalaman
 savinōḍiden āne ninna baḷajalanidhiyan
 savinōḍiden ī koḷanan
 tave pīrdu baḷikke ninna saviyan nōḷpen 11

svaraman kēḷalkennu
 grarūpaman nindu nōḍalaṇmade samara
 karaman bisuṭṭu kamalā
 karaman pokkelavi maruḷe bardukal bagevā 12

Since the beginning, up until this day, there was no
 envy between the Bharata cousins. You have
 caused trouble without reason and invited death
 upon yourself. Your brothers have perished.
 You are to blame for the fall of your family.
 I am haunted by the sin of killing my own cousins.
 Oh Lord of the Kurus! Is a truce not better?
 How does it befit you to enter the lake?

9

Unable to endure these words, Bhima knit his eyebrows and spoke
 with great anger, ‘This insect will not come out unless he hears
 my voice! I am the right one to address him!’

You hid away during this terrible battle.
 I have killed all your clansmen in anger.
 as I pursued you. Oh fool! Do you think
 you will survive there in the lake?

10

I relished the blood of your brother
 I have relished the sea of your army
 Now, the pond’s water will I savour
 and then to relish you!³

11

Too frightened by my voice
 you run from the battlefield,
 afraid of my hideous form, you enter a lotus pond
 Think you will survive, you mad man?

12

jaḷadoḷ mīnirpavol nīn koḷadoḷe muḷugirdakkaṭā kōḍasēḍin
 goḷagāday ninna duryōdhanavesargidu lajjākaram tōṛiday ni
 nnaḷavan ciḥ sattarēn puṭṭare poṛamaḍu nīn kaydugoḷ kauravēndrā
 caḷavajran bandanīgaḷ kurukulamathanōdbhīkaran bhīmasenan 13

hari sandhānakke vandandavagaḍisidahaṅkāram ēnāyto kṛṣṇām
 barakēśākṛṣṭiyan māḍisida madamadēnāyto kauntēyaran ma
 ccaradin kāntāradoḷ tirrane tiripida sorkīgaḷ ēnādudendā
 kuruvamśādhiīśanan mūdalisidan adaṭam bhīman
 uddāmbhīman 14

antu muṭṭi mūdalisi nuḍidum entum poramaḍisalārade –
 enitum pokkirdapay nīn poṛamaḍu koḷadin draupadī drōha duśśā
 sanaduṣṭajyēṣṭha bhīṣmapramukhanikhilabandhukṣayōtpanna
 duḥkha
 dhvanivāricchinnadhairyadruma yamasutaniṣkāraṇadvēṣi bhīma
 dhvaniyan kēḷdinnum irday kurukulavilayōtpātanōtpātakētū 15

endu mattam irade –

oḍeyalajāṇḍam kulagiri
 keḍeyal naḍugalke dhātri divijar seḍeya
 lkoḍarisuvinam jaṭāsura
 hiḍimbabakavairi simhanādaṅgeydan 16

ā prastāvadoḷ -

Oh dear! You're in the deep,
 a flitting fish in water.
 For shame, you abandon your strength, Duryodhana!
Chi! Don't the dead come back to life?⁴ Now come
 out and take up your weapon, Kuru King!
 Fearsome Bhimasena, thunderbolt to the mountains,
 who churns the Kuru ocean, is here!

13

The arrogance you displayed when Hari came
 for a truce – what's become of it?
 The passion that gripped Krishne's hair and robes –
 what's become of it?
 Envy that compelled Kunti's sons to roam
 through forests – where is it now?
 The terrible Bhima mocked the king of the Kurus.

14

But however he taunted him, he still couldn't draw him out,
 How long will you remain there?
 Draupadi's humiliator! Dushasana's villainous elder
 brother! You are the brave tree felled by a flood of tears
 after the whole family beginning
 with Bhishma was destroyed.
 Hostile to the son of Yama without reason!
 You hear Bhima's voice but continue to stay.

You are a comet rising as the Kuru clan dissolves.

15

He simply wouldn't stop,
 As if he were breaking Brahma's Egg,
 causing the primal mountains to collapse,
 the earth to tremble, frightening the Gods –
 the enemy of Jatasura, Hidimba and Baka
 roared like a lion.

16

On that occasion,

anilanūjana simha
 dhvaniyan kēḷdaḷki tatsarōvaraderde pa
 vvane pāruvante pāridu
 vanākuḷam koḷadoḷirda tadvihagakuḷam 17

aresīdovu tāvare khaga
 marebenduvu bhīmakōpaśikhi muṭṭe sarō
 varada maḷal purigaḍalege
 purida maḷal kāyva terade kāydattettam 18

bandan bakāntakan pō
 kondan bakavesarge munidu nammaman innem
 bandadoḷe pāri pōdovu
 nindiraduravaṇisi bakanikāyakam adaṛo! 19

kupitamarutsutaravaka
 ḷki payaścaranikarasambhramōllaharike bhā
 vipode janakke koḷam ki
 ḷtu pāruvantāytu kamalajāṇḍambaregam 20

aḷurdu koḷe bhīmakōpā
 naḷanesargaydiṭṭa terade maṛugidudāgaḷ
 koḷana jalameyde kāydesa
 roḷe kūḷ kudivante kudiduvanimiṣatatiḡaḷ 21

antu jalacaraḷīvarāśiḡaḷellam asuṇḡoḷe ḡōḷuṇḡegoḷe
 kūḷkudigoḷe mahōṭṭuṇḡasimhakētanān simhanādaṇḡeyye –

Hearing the Wind's son
 roar like a lion, the birds flew quickly
 as if the breath
 of the lake was blown away. 17

The lotuses were partially scorched and birds
 charred on the wing by the flames of
 Bhima's anger. All the sand in the lake
 has turned hot as if to roast peanuts.⁵ 18

Baka's Slayer is here!
 The name 'Baka' will anger him – he'll kill us!
 said the Baka cranes who didn't wait
 and scattered swiftly from the lake. 19

An assembly of water creatures leapt frantically,
 frightened by Bhima's angry calls.
 Imagine: the lake is breaking up
 leaping toward the end of Brahma's egg. 20

The flames of Bhima's severe anger
 set the lake's waters to boil
 as rice is set to cook
 the lake's fish boiled like cooked rice. 21

As all the creatures in that pond felt the life go out of them,
 became like rice balls swollen with grief, the one with the lion
 on his flag roared,

ā ravaman nirjītakan
 thīravavaravaman nirastaghanaravaman kō
 pārūṇanētran kēḷdā
 nīroḷagirdum bemartan uragapatākan 22

antu bemartummaḷisi sairisalārade jalamantraman
 ēnuman bageyade kōpōdrēkamane bagedu –

salilastambhanavidyā
 balaman apēkṣisidanennaduragapatākan
 balahāniyāge koḷadoḷ
 muḷugirdapanendu nagare kūradarennan 23

śalyan sattin baḷiyama
 khalyan koḷadoḷage pokku meygareday ciḥ
 khalyanene bārtegeṭṭuda
 mūlyayaśōratnamembudan masuvenē 24

ṭṭṇavallaghuḷivīvara
 kṣanārthadin kulada calada cāgamanāntum
 guṇahāniyāgi puruṣara
 gaṇanegevandennan āne laghumāḍuvenē 25

munivan mūdalisiyumi
 nnenitum pokkirpen endu cittakṣōbham
 tanagāge jalacarakṣō
 bhaninādam pokku poṇme vibhuvikṣōbhan 26

āgaḷā jalastambhamantramellam avinītanappa rājaputranol
 āḷōcīsida mantradante pariṇāmaramaṇīyamāgade kiḍeyum
 ahaṇkāraṇḡiḡade –

Hearing that howl defeats the lion's roar
 Hearing that howl humbles the rumble of clouds.
 the red eyed Serpent Flag Bearer
 began to sweat though under water.⁶ 22

Sweating and unable to stand his anguish, he was consumed by
 acute anger and ignored the Water-Spell,

Won't my enemies laugh at me?
 There will be no talk of my strength or my enchanted
 ability to remain under water.
 They will say that the Bearer of the Serpent Flag
 lost his strength that he plunged into the water. 23

Chi !, they will say, How unmanly!
 Hiding in a lake after Shalya's death!
 It is not just that. You've ruined your reputation –
 I am responsible for bejewelled fame losing lustre! 24

To protect life that is as light
 as a blade of grass, do I make myself a light weight?
 though I am among those men
 of respected lineage, self-pride and sacrifice. 25

Duryodhana worried,
 Listening to the agitated Fish he grew agitated:
 How can I remain here?
 That incensed man taunts me! 26

All the hydro-spells that the wicked royal heir was equipped with
 have yielded nothing but he has not lost his pride.

nijamakūṭasphuranmaṇigaṇacchaviyin suracāpalīle paṇ
 kajavanadoḷ manaṅgoḷise tannaya mēgogedirda nīlanī
 rajavanadin karaṅgi kamalākaradin poramaṭṭan āgaḷ ā
 bhujayugatōraṇāyitagadāparighan phaṇirājakētanān 27

unmajjatkururājaka
 nanmaṇimayamakuṭamaṇigaṇāruṇavikṣē
 pōnmaṇikiraṇadyutijala
 janmam beḷargempan āḷdudā kamalavanam 28

rabhasōdgatamāda taraṇ
 gabhaṅgam ūruḷaḷoḷ uttamāṅgadoḷ ettam
 prabhavisiduvu kauravanū
 rubhaṅgaman makuṭabhaṅgaman sūcipavōḷ 29

raseyin kālāgnirudran poramaḍuvavolantā sarōmadhyadin sā
 hasagarvālaṅkṛtan toṭṭane koḷe poramaṭṭellindan bhīman ende
 ṇdeseyan nōḍutte mattadbhutaṇiṭaṇiṭilālōlakīlāṣhivol da
 ḷḷise kōpāraktanētran nijabhujagadeyan tūgidan dhārtarāṣṭran 30

antirda dandaśūkapatākana seragillada meygaltanikke
 mecci taleyan tūgi nijabhujapratāpanirjitanikhilabhīmasēnan
 bhīmasēnan kauravanidirge vandu –

ninnanujanaruṇajalaman
 munnam tave pīrdoḍaṇji nīn puge koḷanan
 bennane bandātan śau
 ryōnnatan īyirdanalte sāhasabhīman 31

As he emerged from the pond with a crown glittering with
 precious stones that threw a stunning
 rainbow of light over the lotus pond.
 Now the lily pond turned dark
 as the Bearer of the Serpent Flag emerged
 with an iron mace in his arm, like a festoon. 27

The Kuru king rose from the water
 jewels gleam on his crown
 scattering a red glow across white buds:
 the lotus garden turned a pearly red. 28

Waves lashed violently
 against his thighs and head
 suggesting a Kaurava's shattered
 thighs and shattered crown. 29

Like a fiery Rudra rising from the nether world
 as it dissolves, he broke through the lake's centre,
 heroic and proud. 'Where is Bhima?'
 Like a wondrous *Nata* with a trembling forehead and
 bloodshot eyes, his red eyes roved across the eight
 directions as he waved his mace. 30

Bhimasena, who conquered a terrifying army with the strength
 of this arms, approached the Kaurava, nodding his head ap-
 preciatingly at the fearless Bearer of the Serpent Flag, a hero
 without compare.

As I drank your brother's blood dry
 you fled to the lake in fear!
 Don't you recognize the great warrior
 chasing you – the Destroyer of the Kauravas? 31

endu neṇananuṇṭumāḍi mūdalisi nuḍiye duryōdhanan
atikrōdhānalanāgi –

yamarājapriyasūnugam ninagam ā gāṇḍīvadhanvaṅgam ā
yamaḷargam priyeyappa kṛṣṇeya kacaprārambhaman bāhuvi
krami duśśāsanā enna munde tegevandellirdeyī gaṇḍaga
rvamumandellige pōytu ṣaṇḍa ninagindī gaṇḍan āṛ māḍidar 32

anilātmaja nimmayvara
vaniteyanorvaḷane tandanallam duśśā
sananeḷedu tandan akhiḷā
vaniyuman andenage kīrtiyan lakṣmiyuman 33

asuran vasudhāṭaḷaman
rasāṭaḷakkuyye hari taral pokkavol ī
vasumatiyan etti ninnaya
deseyin tare pokken aṇji pokkene koḷanan 34

nāḷkaḍegaḷedure bēram
biḷkeyuman tindu vanadoḷaḍagire nīmum
nīḷkarisi nindumīgaḷ
pēḷkammaisuvare biruduman bīramuman 35

sakala janānindyalōkō
tsukanay nīn sakalabhuvanadūṣakanay ma
tsyakanalli valalanay sū
dakarmi ninagintu gaṇḍagarvamumāyṭē 36

Duryodhana grew incensed at the flood of mockery,

Beloved son of the Yama! You, Gandivi,
the twins – Where were you all?
Where was your manly pride when, before me,
Dushasana's forceful arms grabbed
dear Krishna's hair by the roots?
Oh unmanly fellow! Who made you men today? 32

Oh son of the Wind! She is a wife to five men!
When he dragged her in,
Dushasana didn't just fetch her, he brought
me the whole world: both glory and Lakshmi. 33

When the asura demon took the Earth to the nether world,
Hari followed and restored it.
I too have taken the Earth out of your reach
and wanted to bring it back.
Would I go into the lake out of fear?⁷ 34

You hid in the forest eating tubers and rotting fruit
beyond the four directions
Now you stand tall and speak words
perfumed with epithets and heroism! 35

The reproach of all the world has made you
sorrowful – the worlds hold you at fault.
You worked as a cook in Matsya's court, Valala!
Where has your manly pride come from? 36

puṭṭan saṭṭugaman koṇ
 ḍaṭṭārisi bōnametti bandeyo gadegoṇ
 ḍoṭṭaisi kāduvantuṭu
 toṭṭane koḷe ninage gaṇḍagarvamumāyṭē 37

esaraniḍuvakkigarcuva
 besanan kaygerēva kañcugarcuva besanan
 besanallade matsyana bā
 ṇasigaṅgārittarelavo ninagī besanan 38

endu muṭṭi mūdalisi nuḍiye bhīmasēnan muguḷnage nakku –

piriyaṇṇana nanniyā ā
 daradin kāyalke perarge bāṇasugeyden
 kuruvamśaja kēḷi ninnī
 śarīramāmsadoḷe maruḷge bāṇasugeyven 39

nene citrāṅgadanindam andu ninagādāpattan ā bannaman
 nene nīn gōgrahaṇa prapañcadole meyvettirdudan ninna ta
 mmana kennettaran īṇṭuvalli bhayadindaḷkutte bennittudan
 nene pintikkida ninna munnina kavalbannaṅgaḷan kauravā 40

jatugēhānaladāhadin viṣaviśēṣāliptaguptānnadin
 kṛtakadyūtavinōdadin drupadajākēśāmbārākṛṣṭiyin
 dhṛtarāṣṭrātmaja pāṇḍurājasutaran munnam kolal kōṛiday
 gatakālam layakālamāyṭu ninaginnāyṭantyakālam gaḍā 41

enduragadhvajanan marmōdghāṭanaṅgeydu
 mūdalisidanitaroḷi ninduragadhvajana munidanibara
 mogaman nōḍi –

Did you employ the long and short ladle
 cook and cool the food? Did you serve it and then come here?
 You raise your mace like you want a fight –
 Where has your pride risen from all of a sudden? 37

Setting the water to boil, washing rice to cook
 fit to wash hands and brass vessels –
 this is your work!
 Who gave the Matsya king's cook
 a job apart from this? 38

A smile spread across Bhima's face at the jabs and chiding,

I cooked for others
 to respect my elder brother's word.
 Listen, Kuru son! I will cook this flesh
 of your body and feed it to the ghosts! 39

Remember the threat and humiliation at
 Chitrangada's hands? Remember your plight
 during the capture of the cows?
 How you fled in fear as I drank your brother's blood!
 Remember each of your past defeats, Oh Kaurava! 40

Setting fire to house of lac, furtively mixing poison
 in our rice, the trickery of dice,
 drawing on Drupada's daughter's hair and robes!
 Oh, son of Dhritarashtra! You once wished to kill
 King Pandu's sons –
 Time past has turned to time of ruination –
 Oh yes, it is time for your end! 41

Pricked in those vital regions, the Serpent Flag Bearer looked at
 all of them in anger,

iralintī mādriputrar baḍavugaḷ avar ēgeyvar in dharmaputram
 berasīgaḷ barke bhīman harisutanōḍan ī mūvarum barke mēṇa
 yvarum in barkī kṛtāntātmajapavanajagāṇḍīvadhanvarkaḷ ī mū
 varoḷorvan kṛṣṇa barkin poṇaral anibarum barke mēṇ
 bannamīven 42

enduragadhvajjan garuḍadhvajanan sambodhisi nuḍiye –

vanaruhanābhan duryō
 dhananendoḍe kēḷdu bhīmasēnana jaḍidan
 vinayamane meṇeva duryō
 dhananan nīnenna munde nuḍivude bhīmā 43

ene dharmanandanan dhṛtarāṣṭra nandanaṅge baddhāñjaliyāgi –

āgaḍu samaram śamayuta
 nāgu mahābhōgiyāgu ninnālva mahī
 bhāgamuman sakalamahī
 bhāgamuman nīne koṇḍu sukhamiralāgā 44

dharanīcakramanoppugoḷ bageyadir vidvēṣaman namman a
 yvara ninnālvesakeysikoḷ neneyadir kīḷpokkinoḷ toṭṭukoṇ
 ḍirademmendudan imbukey manadoḷ olpin śāntiviśrānti sō
 daranembantupaśāntiyan kurukulakṣmāpālacūḍamaṇī 45

Make these Madri's sons stay away. They're so weak
what can they do?

Let the sons of Dharma and Hari⁸ come with Bhima.
Let three approach, even if all five come together
or if the son of Kritanta,⁹ or the son of the Wind,
or Gandivi come one at a time,

Tell them to come, Krishna – I will destroy them all! 42

When the Serpent Flag Bearer spoke to the Bearer of the Garuda
Flag,

The Lotus Navelled One heard
Duryodhana and yelled to Bhimasena:
Duryodhana speaks so meekly – How can you
speak such words in front of me, Bhima?

43

With folded palms, Dharma's son said to Dhritarashtra's son.

Refrain from war, stay
calm. Take all of it
not only your share –
Rule over the entire earth – be happy.

44

O Jewel among kings of the Kuru clan!
Take hold of the Earth's wheel, set aside
your vengeance. Admit us into your service.
Such base thoughts are unbecoming.
Let our agreement be affectionate.
Brother, rest and be at peace. This is our consolation.

45

ene hariyendan duryō
 dhana dharmatanūjan oḷḷitan pēḷdapan ā
 tana pēḷdudesagi nīn ara
 sanāgi vasumatiyan āḷdu sukham iralāgā 46

embudum bhīmasēnan intendan –

nīnaydubāḍadoḷ san
 dhānammāḍalke pōdoḍolladan innī
 mānadhananeyde nijatanu
 jānujjaralkāḍe sandhiyan māḍuvanē 47

ene duryōdhanan bhīmasēnana nuḍiyane samarthisi –

inatanayana nērpīṅga
 rjunanan mun kolven enna tammana nērpīn
 ganilajanan kolven kama
 lanābhanērpīṅge nērpugollade māṇen 48

tām gaḍa madhyasthan nuḍi
 van gaḍa puduvālkeyenagam avargam sandhā
 nam gaḍa sandhiya mātān
 laṅghisiden munnam innoḍambattāpenē 49

endu nuḍidu kañjanābhana samañjasikeyoḷ tannan tegaḷdu
 nuḍidudarkēvaisi –

andu jarāsandhanin ini
 tondu parābhavamaneydi bhīmanan maṛeyan
 bandu puge kondu kuḍalōḍa
 nandin nīn dēvan enisi doḍḍidanāday 50

Then Hari said: Duryodhana,
 Dharma's son speaks well.
 Follow his advice –
 Be king, rule the Earth and be happy. 46

At this Bhima quipped,

You asked for five villages,
 he did not accept your truce you went with.
 He is a self-respecting man who has lost
 his sons and brothers – will he agree to a truce? 47

Duryodhana agreed with Bhima,

First, I will kill Arjuna
 who executed the Ina's son. Then the Wind's son
 who killed my brother. Oh Lotus Navelled One!
 I won't desist from matching blow with blow!¹⁰ 48

Oh, now you talk like a mediator!
 Oh, now to be bedfellows with them!
 Oh, now to make an agreement with them!
 I dismissed talk of truce earlier,
 will I agree to one now? 49

He responded angrily at the inappropriate blame the Lotus Navelled
 One had levelled,

That day when Jarasandha handed you
 a terrific humiliation, you came up stealthily
 behind Bhima and killed him.
 They called you God then and you were celebrated. 50

anupamaphalade janārdana
 n enalakkum gurujanārdanan bandhujanā
 rdanan endu pāpaphaladin
 ninagāyту vesar nirarthakam vākyārtham 51

puruṣākāramadillay
 hari ninnoḷ puruṣākāraman kāṇen kā
 puruṣara gaṇanegevandum
 naraṅge tēresagi matte puruṣōttamanē 52

biḷdaruman iṛive nīnum
 biḷdaruman kolve kalahadoḷ sūlīṅgan
 deḷdāḍiye munidisuvay
 biḷdāneya kōḍaderaḍuman kiḷtiḍuvay 53

vanavāsamalinanan yama
 tanayanan uḷvalisi gōtradhavaḷanan ennan
 ghanamalinam māḍide kṛ
 ṣṇa ninnavoḷ śvētākṛṣṇakāraḱaḱaḱarē 54

nīnudadhiyoḱorvaḷ nī
 rvānaseyan paḱeda garvadindānum la
 kṣmīniḷayanenendirdape
 yān aṛiyane ninna siriya mahimeya puruḷan 55

He who provides incomparable enjoyment
 is called Janardana.
 You've killed elderly men and kinsmen
 Your sinful acts have earned the title *Janardana*
 The word has become meaningless!¹¹

51

You don't have a masculine body
 Manliness isn't one of your attributes, clearly
 You are counted among the wicked.
 Nara's mortal charioteer, how can you
 be Purushottama, superior among men?¹²

52

You strike at the fallen –
 You kill fallen soldiers on the battlefield.
 You rose released your discus
 pulled out both tusks of a fallen elephant.¹³

53

Forest dwelling made Yama's son unclean
 but you gave that family radiance
 And I, born in a radiant line –
 you made me unclean
 Oh dark Krishna, is there another
 who can turn the bright-white so dark?

54

You brought a maiden
 from the ocean and called yourself
 Abode of Lakshmi
 Don't I know the substance of your rich glory?

55

yadukulajalanidhiyo! pu
 t̥ṭidir amardum nañjumoḍane put̥ṭuvavōl aṇ
 kada haliyum n̄inum bala
 n adarke guṇiyādan atta n̄in nirguṇiyay 56

embannegam ā prastāvado! -

halamusalapāṇi madhupā
 ṭalanētran n̄ilavasanan ā dhavaḷāṅgan
 balan ēkakuṇḍalan kuru
 kulanan kūḍalke tāḷalakṣman bandan 57

antu suyōdhanāṅge saipu barpanteyum sakalajagatpavitra
 t̄rtha salilasampāditanikhilāghamarṣaṇan saṇkarṣaṇan
 jaṅgamahimācalame barpanteyum bandu tammanibar
 ondāgi gondan̄isirda pāṇḍunandanaruman ēkākiganāgi
 sāviya dēsiganāgi ninda kurukulasvāmiyuman kaṇḍu
 dēvakīnandanana vadanāravindaman nōḍi vismayākṛanta
 cittanāgi manado! kaṭṭuvaḍedu tanageragida phaṇirāja
 kētananan manaderakadin parasi garuḍakētananan pāṇḍavar
 ayvaruman parasalōllade muḷidu tammanan avarayvaruman nōḍi-

jalaruhanābhana nābhiyo
 ḷaḷaguḷidar ninna mantrabaladin bhahmar
 praḷayado! initum kaurava
 kulacūḍamaṇiyo! ēnan ālōcisiday 58

endu nuḍida halāyudhana nuḍige cakrāyudhan intendan –

Born in the ocean of Yadu clan
 the plough bearer and you emerged
 like ambrosia and poison together
 Bala born with virtue, and you – unvirtuous! 56

Just as he'd begun,

With a plough and pounding stick,
 red intoxicated eyes, his fair body clothed in blue,
 a single ring on his ear
 Bala came to meet the Kuru with his Palmyra flag. 57

Purified by the flowing waters of all the *tirthas* he visited and bathed in to wash away his sins, Sankarshana came, like a wandering Himalaya mountain, to Suyodhana. The Pandavas were standing in a huddle, while the Swami of the Kuru clan stood alone, without companions, like a poor fellow on the verge of death. He looked at him, then at the Devaki's son's lotus-face in astonishment, his thoughts attached to Duryodhana with love, he blessed the serpent flag bearer who prostrated before him. Unwilling to bless the Bearer of the Eagle Flag and the five Pandavas, he looked instead at his brother and the five men with anger,

Through the power of your *mantra*
 Brahma survived in your navel
 Now as the world dissolves, what do you
 have in mind for Jewel among the Kauravas? 58

The Discus-Bearer answered the Bearer of the Plough,

enagabhivanditārthar avadhārisu cittadoḷ agrajāta nīn
 muniyade pāṇḍunandanarge bāḍaman aydane bēḍe pōge drō
 ṇana dhṛtarāṣṭrasindhusutar endudan ennade nīvidam suyō
 dhananane kēḷi nambuvuderaḷnuḍiyan phaṇirājakētanān 59

ene duryōdhanan endan ēke munivir nirdōṣigaḷ pāṇḍunan
 danar ān ollene munnam endum avaroḷ sandhānaman pēḷvenen
 dene sattar tanujānujar palavarum tadduḷḷkhaman kaṇḍeni
 nninitum sairipen entum irke pagevar sannaddhanāgirdapen 60

ivarennanuvaraman nō
 duvudallade bēre peṛavu mātiṅgeḍeyi
 llavadhāripudendoḍe kau
 ravēndranan musalapāṇi manadoḷ pogaldan 61

antu pogalḍu rājarājana nirvyājaśauryakke saṅkarṣaṇan
 āścaryambaṭṭu peṛatēnuman enalaṛiyade dharmanandanādigaḷa
 mogaman nōḍi nimmayvaroḷ āṛāgiyum ītanoḷ orvane kāduvudu
 kādi geldam baḷiyam duryōdhanan nelanan āḷge ataṅgulida
 nālvar besakeydu bālḷvirendu nuḍiye bhīmasēnan idirge vandu –

aṛamagan irkarjunan i
 rkaṛikeya mādrīsutarkaḷ irkaḷivageyam
 paṛipaḍisalke halāyudha
 n eṛedirdapen enage toribiḍu kauravanan 62

My elder brother, you are a respectable man.
 Please listen attentively without anger:
 I asked for only five villages for the Pandavas.
 He disregarded Drona, Dhritarashtra
 and Sindhu's son. Ask Suyodhana and believe.
 The Bearer of the Serpent Flag
 does not speak in two tongues. 59

When he said this, Duryodhana said:
 Why are you angry? The Pandavas are not at fault!
 I did not agree then. Did I ever speak of an agreeable
 relationship with them? My children and
 brothers are dead and I have seen sorrow.
 How can I bear even a moment?
 Whatever my enemies deal, I am prepared. 60

They will watch me fight –
 Be sure of this – not another word!
 Baladeva, carrying his pounding stick,
 applauded the Kuru Lord silently. 61

Sankarshana praised the undisputed hero, the king of kings.
 Speechless and surprised at his determination, he looked at
 Dharma's son and said, 'Any one among the five may fight and
 if Duryodhana wins, he will rule the kingdom and the remaining
 four will serve him.
 At this, Bhima stepped forward,

Let Dharma's son be.
 Leave Arjuna out,
 leave Madri's renowned sons alone.
 I am ready to destroy this wicked man.
 Oh Halayuddha! Show me that Kaurava!¹⁴ 62

antu marunnandanan rōhiṇīnandanaṅge nuḍidu dvandva
yuddhakke dharmanandanādigaḷa mogaman nōḍi –

pagege modaliganen ān iḍu
vage kauravan antadakke nīmellam dā
yigatanaman illi tōral
tagadītan munnam enage doreyāgirdan 63

embudum kurukulācalapraḷayakālavajradharan enisida
mārutigam pāñcālīkuñcitakēśapāśākṛṣṭipātakapradhāna
nihitahitan enisida phaṇirājakētanaṅgam dharma
nandanādigaḷ irdu dharmayuddhamane samakaṭṭidāgaḷ –

kramagaṇanege tānum ma
dhyamapāṇḍavan ādan ahitanoḷ totṭa mahā
samarakke narāgrajana
grimapāṇḍavanalte pagege modalappudaṛin 64

vanaruhanābhana baladē
vana sākṣiyolīrdi kauravēśvaranā bhī
mana kayvoydoḍe taddē
vanikāyam pogalḍar adaṭuman kurupatiyā 65

antu dharmayuddhakke kayvoydāgaḷ –

enitu kurukṣētradoḷ eḍe
yanitum baṛidilladantu śavaśatadin te
kkane tīve raṇōtsavadin
danilautan tāne samaṛidan koḷguḷaman 66

The Wind's son responded to Krishna, son of Rohini and looked toward Yuddhishtira, son of Dharma and the others for permission to duel,

It is known that I am the Kauravas' foremost enemy.
It is not proper for you
to claim your share here –
He has been my equal from the start. 63

And so, Dharma's son and the others arranged a *dharmayuddha* between Maruti – an Indra whose Vajra weapon breaks down the Mountain of the Kuru clan, and the Bearer of the Serpent Flag who wickedly oversaw the sinful indignity committed with Panchali's hair,

Consider the order: He is the middle born
among the Pandavas and will fight the enemy
Elder to Arjuna, is it not proper
that he be at the forefront?¹⁵ 64

With the Lotus Navelled One
and Baladeva as witnesses,
the Lord of the Kurus shook Bhima's hand.
Celestial beings praised the Kuru Master's heroism. 65

Then they were invited to the *dharmayuddha*,

Nowhere on the Kurukshetra
is there a spot untouched by the hundreds of corpses.
Eager to fight
Bhima cleared an arena for battle. 66

rathamilladeyum jamghā
 rathadinde sahāyarilladirdoḍam urvī
 prathitabhujabalasahāyade
 pṛthivīpati tāne kādal udyatanādan 67

surarājan berasaṣṭadikpatigaḷum mūvattumūdēvarum
 paramabrahmanum aṣṭanāgakularum candrārkarum pārvatī
 ṣvaranum ṣaṇmukhanum gajēndramukhanum
 vidyādharā dhīśarum
 neredirdar nabhadoḷ kutūhalayutar nōḍal gadāyuddhaman 68

puduvettekkaṭigāḷegam samanisisitemmī gadāyuddhaman
 tridaśar nōdale kautukamberasi bandirdar nabhōbhāgadoḷ
 madavadvairiyan ikki bhūvaḷayaman niṣkaṇṭakam māḷpen em
 budanendāhavalampaṭan masagidan cālukyakaṇṭhīraavan 69

Gadya

idu samastabhuvanavallabhajanāśrayan śrīpṛthivīvallabhan
 mahārājādhirājaparamēśvaran paramabhaṭṭāraṇan śrī
 satyāśrayakulatilakan śrīmadāhavamalladēva śrī
 pādakalpapādapāśrīyāsannavarti kavīcakravartī
 kavirānaviracitamappa cālukyacakravartī śrī sāhasabhīma
 vijayadoḷ bhīmasuyōdhanagadāyuddhavarṇanam saptamāśvāsam
 sampūrṇam

He has no chariot but his lower thighs carry him.
 He has no supporters but his powerful arms
 support him. The Master of the Earth
 prepared himself for combat.

67

The divine king along with the lords
 of the eight directions, thirty-three crore gods,
 the supreme Brahma, eight serpent clans, the Moon and
 the Sun, Parvati's lord, six faced Karthikeya, elephant
 headed Ganapati and the Vidyadharas assembled
 together curious to see the Duel of the Maces.

68

The equals desired a fight, it has come to be.
 Curious thirty-year old gods have gathered in the sky
 to watch the duel of maces.
 I will finish off my arrogant foe
 and relieve the earth's suffering,
 roared the Chalukya Lion, a battle-addict.

69

Here ends the description of the duel of the maces between Bhima and Suyodhana in the seventh canto of the *Victory of Sahasa Bhima*, the Chalukyan emperor that the Poet Ranna, emperor among poets, taking refuge at the holy roots of *Kalpavriksha* which are the holy feet of Srimad Ahavamalla, has composed for Sri Satyashraya, glory of his clan, foremost among warriors, supreme lord, king of kings, ruler of the Earth, the refuge of men, king of all the world.

Aṣṭamāśvāsam

śrīramaṇige nele tannaya
pēuraman mālpenemba bage mige samara
prārambhade pūṇḍirdan
kauravakulavilayakētu sāhasabhīman

1

antu samarōtsukacittanāgi sāhasabhīman drōṇācaryaṅge manado!
namaskāram māḍi duryōdhanan baladēvaṅge namaskāraṅgeydu
pañcaṣaḍaṅgulāyāmamum sahasrāṅgulavalayanirmitamum
aṣṭāṅgula sthūlamūlāgramumapputtamagadeyoḷam catuḥ
ṣaḍaṅgulāyāmamum śatāṅgulavalayaparimitamum
caturaṅgulāgramūlamumappa madhyamagadeyoḷam
triṣaḍaṅgulāyāmamum ṣaṭrimśadvalayāṅgulamum
dvayaṅgulāgramūlamumappadhamagadeyoḷam
tām uttamappuruṣarappudarin tamaganurūpamapputtama
gadeyoḷam daśāṅgulapariṇāhāgrakanatkanakavicitrālaṅkṛta
svarūpasamanvitaṅgaḷumappa gadegaḷuman irvarum āydukoṇḍu
alīḍhapratyālīḍhasamapāḍavaiṣṇavamāṇḍalāgramum emba
pañcavidhasthānaṅgaḷoḷam vāma dakṣiṇa
bāhyābhyanta rāsphālana vibhēdaṅgaḷoḷam
viḷambitam ākuñcitam āsphōtitam ākṣiptam
udbhrāmitam digbhrāmitam ucitaviruddham acintyam
embeṇṭumterada praharaṇaṅgaḷoḷam atiparicitarāgi
vaiśākhassthānado! nindu –

Canto Eight

For Sri Ramani I make my chest an abode,
thought the daring Bhima,
the comet bringing ruin to the Kurus
as the duel was about to begin.

1

Eager to fight, daring Bhima thought of Dronacharya paid his respects to him, and Duryodhana paid his respects to Baladeva. The superior mace was thirty *angula*¹ in length with a circumference of a thousand angula with a tip of eight angula. The medium mace was twenty-six angula in length, a hundred angula in circumference, and four angula at the tip. The inferior mace was eighteen angula in length, thirty-six angula in circumference, and two angula at the tip.

As they are supreme heroes, Bhima and Duryodhana chose the superior mace decorated with gold gilding that extend to ten angula. There were five stances:² *alidha*, *pratyalidha*, *samapada*, *vaishnava*, and *mandala*. There were four kinds of strikes: hitting on the left, the right, outside and inside. There were eight ways to hit: *vilambita*, *aakunchita*, *aasphotita*, *aakshipta*, *udbhramita*, *digbhramita*, *uchita viruddha*, *achintya*. They stood in a wide field. They were adept in these techniques and assumed the wide, *vaishaka* stance,

sthirabaddhamatsarar bhī
 karabaddhabhrukuṭighaṭitar adbhutar aṭṭā
 surar adhikakōpapāṭala
 paruṣēkṣaṇar enisi dṛṣṭiyuddhaṅgeydar 2

desedēvategaḷge japā
 prasūnaman raktabaliyuman tān kuḍuvan
 tesedirdar kaḍegaṇṇol
 pasarise kaḍugempu bhīmaduryōdhanarā 3

uriyan uguḷvante bisune
 ttaran ettam sūsuvante biccane biṭṭi
 rderaḍum kaṅgaḷolavaro
 rvaranorvar nuṅguvante nōḍidar enasum 4

khaḷaduśśāsanalōhita
 jaḷaman kuḍidenasum aḷkisalkārade ka
 ṇṇole kāruvante kaurava
 kuḷāntakan taraḷatāmralōcananādan 5

udayādriyum astādriyu
 m udagrakōpōtkaraṅgaḷ irpantire nī
 ḷdodavidar unnatamūrtiga
 ḷ odavi gadāyudhade bhīmabhujagadhvajarum 6

kiṛikiṛide meṭṭi mundam
 kiṛikiṛidane sārci tamma gadegaḷanāgaḷ
 kiṛikiṛide tirupi māṇade
 kiṛikiṛidane tūnki tūnki nūnkidarenasum 7

They stood firm in their hate
 Astonishing demons with grotesque knitted eyebrows
 Waging looks of war
 their eyes red in extreme anger. 2

Offerings of blood sacrifices
 to Guardians of the Directions, or showering
 red hibiscuses – such deep redness spreads
 from the corners of Bhima and Duryodhana's eyes. 3

As if spitting fire,
 as if sprinkling warm blood all over,
 They look at each other with wide eyes
 as though to swallow the other up. 4

He drank wicked Dushasna's red blood
 it was indigestible and
 oozed from the red copper eyes³
 of the destroyer of the Kuru clan 5

Like angry Udaya and Asta, mountains
 of dawn and dusk,⁴ the two men,
 Bhima and the Serpent Flag Bearer stood
 tall and ready on sturdy legs with their maces 6

Slowly, slowly, they advanced towards each other
 Slowly, slowly, they extended their maces forward
 Slowly, slowly, they rolled their maces
 Slowly, slowly, they waved and heaved
 then pushed forward without rest. 7

eḍadaḍiyan pugisuva bala
 daḍiyan poragiḍuva daṇḍeyan niḷkuva kay
 naḍugade gadeyan bīsuva
 bēdaṅgu rañjisitu bhīmaduryōdhanarā 8

kaḍukeydu kutte vañcisi
 biḍe bīsidoḍḍane bīsi nirmidaḍi kālī
 tṭaḍigiḍe nighātaḍin po
 ydoḍānkegoṇḍaṇmi kāḍidar kaḍugaligaḷ 9

padaghātakkagidaḷki baḷkidudadhōlōkam bhayam martyalō
 kadoḷam poṇmidudūrdhvalōkadoḷe mattāyadbhutaḅhrāntiyem
 budanembantiriyantaḍēn bhuvanaman paryākulam māḍalā
 dudo duryōdhanabhīmasēnara gadāyuddham tridhāḅhrāntiyan 10

dhappari dhaṭṭum poṭṭene
 dhoppadhogappane didhil budhillene gadegaḷ
 soppusovaḍappinam sū
 ḷtappade kaḍukeydu poydarōrvaran orvar 11

pagal uḷkamuḷkuvandadi
 nogeva gadāśalkamuḷke kaṇṇan muccal
 bageye divijar gadāhava
 m agurvum adbhutamum āytu kurupāṇḍavarā 12

gade gadeyan phaṭṭise pu
 tṭida keṇḍada kiḍiya taṇḍa veṇṭum deseyan
 pudiye padadhūḷi gaganado
 ḷodave surar bedare kāḍidar kaḍugaligaḷ 13

He placed his left leg forward,
 His right leg retreated to block his mace
 Bhima and Duryodhana: how appealing their beauty is!
 hurling their mace with steady hands. 8

Following the plan, they rained blows –
 ducking, hurling, straightening up
 tripping then stumbling, they struck.
 The two heroes fought defiantly. 9

When their feet hit the ground,
 the nether world trembled.
 The Earth grew fearful and the world
 Above was bewildered.
 This the duel of maces
 between Duryodhana and Bhima agitated all the worlds. 10

DHAP-DHATT-POTT!
 DHOPP- DHOGAP-DIDHIL-BHUDIL!
 They fell upon each other in a frenzy
 Assailing one another with brute force. 11

Sparks flew from the maces like meteors
 falling in the day, dazzling
 the eyes of the unblinking gods who wondered
 at the embattled maces of the Kuru and Pandava,
 terrifying and wondrous. 12

Mace strikes mace
 fiery sparks flew in the eight directions
 the dust under their feet rose to the sky.
 The gods grew frightened of the great warriors. 13

kurubhūmiyoḷāḷkiḍigaḷ
 suriye baḷābjōdarādigaḷ noṭakar ā
 gire mumbugaḷedu kādida
 raribirudar kāduvante kurupāṇḍusutar 14

aḍiyan kiṛuḍoḍeyan pe
 rḍoḍeyan poravāraṇuḍiyan uraman muyvan
 muḍupan bennan koralan
 naḍunettiyan etti poydar orvaran orvar 15

taḍadin kittāḍiembuda
 daḍigiḍe pokkoḷagu poragu balan eḍan embī
 yeḍeyariḍu meygalaṇ sūḷ
 taḍamādade kāydu pordar orvaran orvar 16

vāraṇaraktasiktamṛgarājayugakke navaprasūnarā
 gāruṇakimśukadrumayugakke sadhātukubhṛdyugakke sin
 dūritagandhasindhurayugakkeṇeyembinam aṇmi kādida
 kauravarājanum kurukulāntakanum rudhirāktamūrtigaḷ 17

kariyan nuṅgi kaḷiṅganan noṇede darpakkondugoḷ matsahō
 dararan kōpade tindudarkeraḍugoḷ duśśāsanōrassthaḷa
 kṣaradasrāmbuvan ārdū pīrda muḷisiṅgam mūrugoḷḷendu ma
 ccaradindōvade poydan etti gadeyan duryōdhanan bhīmanan 18

Sparks shower on Kuru ground,
 Bala, the Lotus Navelled One and spectators watched
 as the famed Kuru and Pandava enemies
 fought without regard for the future. 14

On the feet, lower thighs, upper thighs
 buttocks, trunk, chest, neck
 shoulders, back, throat – lifting to smash
 each other on the crown. 15

Raising their feet off the ground, they stumble,
 lunging forward, swaying in and out,
 to the left to the right, in perfect stance
 without breaking alignment, they fought furiously. 16

Like two lions smeared with elephant blood,
 Like two beautiful red flame of the forest trees
 Like two rocky-red mountains,
 like two red fragrant elephants
 The two heroes: the Kuru king and the destroyer of
 the Kurus were smeared with blood. 17

Take this one for your pride,
 Swallower of Kalinga elephants!⁵
 For gobbling my brothers – take this second blow!
 Your anger sucked the blood spurts from
 Dushasana's chest – *you* take this third blow!
 Duryodhana raised his mace
 and struck Bhima ruthlessly. 18

He taunted and hit him,

idu lākṣāgēhadāhakkidu viṣamaviṣānnakkidā nāḍa jūdin
 gidu pāñcālīprapañcakkidu kṛtakasabhālōkanabhṛāntigendō
 vade poydan kālgaḷan tōlgaḷan agalduraman kenneyan nettiyan kō
 padolaydum duṇṇayakkaydeḍeyan urugaḍādaṇḍadin bhīmasēnan 19

antu poydonduman bageyade –

carañākṛāntam mahīmaṇḍalam adire bhujākṛāntam āśāgajēndrō
 tkaram āśābhittiyindam peradegeye gadākṛāntam udbhṛāntavidyā
 dharacakram geṇṭugeṇṭāgirise nijavimānaṅgaḷan bhairavāḍam
 baram ākalpāntakālam negaldudu samaram
 bhīma duryōdhanīyam 20

antivara gadāpaṭṭasaparighasaṅghaṭṭanadindogedu negalva kiḍiya
 keṇḍaṅgaḷa taṇḍaṅgaḷan olaḱoṇḍu gaganamaṇḍaladoḷ poge
 negedu mahōtpātakētucakradante suṭṭure gāḷiyol suligoṇḍu
 taragelegaḷ pāruvante desedesege pāruva ghanāghana
 cakradinduḷkulkākāramāge cakrākāradin ogeva diśācakradin ā
 sakalakulācakradoḷage kururavacakradindam tirrane tiruguva
 dharācakra bhrāntiyol tamage cittabhṛāntiyāge dīrghōṣṇa
 phūtkāraṅgeyva nāgarājacakradin pluṣṭamāda saptasāgara
 saliladoḷ malamalane maruguva jalacaracakradin ati
 bhayaṅkaramum adbhutamum āge kāduttirpalli –

anusamamāytene duryō
 dhanaśabdam bhīmaśabdam anvartham bhī
 mane gaḍa duryōdhanan en
 dene kauravabhīmasēnar ēn samabalarō

This one is for burning the house of lac!
 This one for the poisoned food fed with ill-will!
 This one for cheating at dice!
 This is for humiliating Panchali!
 This for inviting us to the assembly of deceit!
 Bhimasena hit him mercilessly with his mace,
 in five places for his five wicked deeds:
 on his legs, arms, wide chest, cheeks
 and on the centre of his head.

19

He hit him without a care,

The Earth trembled under their feet,
 The guardian elephants retreated from the horizons,
 Hurling maces confused the *Vidyadharas*
 who parked their vehicles some distance away.
 The battle between Bhima and Duryodhana
 appeared like Bhairava's roar at the world's end.

20

Fiery sparks flew as their maces rubbed against each other, the
 sky was filled with smoke like a burning comet falling, like
 whirling leaves flying in all directions, clouds shone like meteors
 in the sky circling in different directions, the great primal
 mountains were confused for the earth seemed to spin, serpents
 lay coiled like Nagaraja exhaling hot air, causing the waters to
 boil the fish in the seas – the terrifyingly wondrous battle was on
 the boil.

‘Duryodhana’ – how appropriate the word!⁶

Bhima fulfils his name!

Surely, Bhima is ‘Duryodhana’ and the Kaurava is ‘Bhima’
 Equal in strength, isn't that why they are named so?

21

samakāyar samasttvar
 samavidyar samaradoḷ parasparabhujavi
 kramadavar ivarene cakra
 bhramaṇadin anyōnyajayaman ārare tōṛal 22

nelasida binnaṇam seṇasi binnaṇaman gele kāṇke kāṇkeyan
 gele javaman javam gele balam balaman gele daṇḍedanḍeyan
 gele muḷisuṇmi poṇmi muḷisan gele sattvadaḷurke sattvaman
 gele gelal ārtarilla kurupāṇḍutanūbhavar orvar orvaran 23

antu neḷalol pōrkuliyāḍuvantorvar orvaran gelal nereyadire
 duryōdhanan karam muḷidu –

kururājan vidyādhara
 karaṇade negedambarakke gadeyan kramadin
 tirupe dharācakram kō
 vara cakram tiriva teṛadi tiridattenasum 24

citrākārada gadeyan
 chatraviḍambadoḷe bīse gaganadoḷ ēka
 cchatram gaḍam endu maru
 tputraṅgaṛipuvavolirdan ā kuruputran 25

antu mūdalisade iṛivudu tuḷilālāyтамallendu muṭṭi mūdalisi -

Equal in physique, equal in strength
 Equal in expertise, equal in the stride of their arms
 they proceeded in circles against the other,
 turning their maces, unable to conquer the other. 22

They tried to outdo the other's skill,
 outdo each other's vision, outdo the other in speed,
 outdo the other's strength, outdo the other's punch
 outdo the other in anger, outdo the other's vigour
 the Kuru and Pandu sons
 could not overpower the other. 23

Like a man fighting against his shadow, it was impossible to win
 over the other. Duryodhana was furious,

The Kuru king leaped like a Vidhyadhara
 into the sky, whirling his mace unceasingly
 like the spinning Earth
 like the unceasing turns of the potter's wheel.⁷ 24

Colourful mace! The Kuru son waves it
 like a royal umbrella against the sky
 as if to show the Wind's son
 that, surely, he is Emperor! 25

He provoked him for it does not befit a warrior to fight without
 taunting the other.

terapan niṭṭisi kurupati
 baṛasiḍileraguvavoleragi poyyaloḍam me
 ymaṛedu pavanajanum ēnen
 daṛiyade mativikaḷanāgi mūrcege sandan 26

antu kuliśābhghāṭadin nīlācaalame keḍevante keḍedu
 mūrcehāgatanāgirda bhīmasēnaniravan kaṇḍu gāṇḍivi
 kōpāturāṭopaman tāḷdi –

elliya baladēvan ma
 ttelliya satyavyavasthe duryōdhananan
 kolladiren endu bhārata
 mallan gāṇḍivake nēṛidan karataḷaman 27

muḷidēvan hali kṛṣṇan
 muḷidēvan dharmanandananan muḷidēvan
 muḷidaran ikkuvevendu
 mmaḷisidar iṛiyalke nakulasahadēvarkaḷ 28

arigimbāyṭalivādudu
 marutsutaṅgarjunādigaḷ muḷidar mū
 varum enna nannigīgale
 paribhavamāytendu dharmajan cintisidan 29

alarda haladharana mūgaman
 taleyan bāgirda dharmatanayana mogaman
 jalaruhanābhan kaṇḍerde
 kalaṅki kaṇjarvu jarvidan gāṇḍiviyan 30

ā prastāvadoḷ dhātunirjaragiri keḍevantu keḍedirda pageyan
 nōḍi –

The Kuru Lord saw an opening –
 Like a thunderbolt,
 he struck the Wind's son
 Stunned, he lost his senses and fainted. 26

Struck by Indra's weapon,⁸ he collapsed like a dark mountain.
 Gandivi was outraged at seeing Bhimasena's state,

Where's Baladeva gone?
 Where is the order of truth?
 I shall not let Duryodhana get away with this!
 The Bharata warrior caught hold of his Gandiva bow. 27

So what if Balarama too grows angry?
 So what if Krishna grows angry as well?
 We will smite those angry men!
 said Nakula and Sahadeva in the excitement of battle. 28

Dharma's son thought:
 Disaster has befallen the Wind's son,
 Arjuna and the others are angry.
 The three of them put my truthfulness to shame! 29

The Plough Bearer's face beamed
 Dharma's son bowed his head. Looking at them,
 the Lotus Navelled One felt disturbed
 and shot Gandivi a look of caution. 30

Gazing at his enemy who had collapsed like a mountain of red
 rocks,

keḍedode pavanajanāhava
 deḍeyoḷ biḷdavananiṛiyalāgaduvembar
 gaḍam endambarataḷadoḷ
 poḍavīśan gadeyanetti tiripidan āgaḷ 31

ā prastāvadoḷ dharmayuddhaman nenedu –

iṛiyen biḷdanan embī
 biṛubindan bīse gadeya gāliya kōḷe
 ḷcaṛisidudu bhīmanan me
 ymaṛedavanan tande sutarge kūradar oḷarē 32

dāniyuman śūranuman
 tāneḷcaṛikum gadānilan mūrcchitanan
 dīnanuman pandeyuman
 pēniyaneḷcarikum abjavījana pavanan 33

jvaḷanasakhasutana mūrccheye
 tiḷidum mun tiḷiyalilla kaṅgaḷoḷ anta
 vvalipa kaḍugempu kaurava
 kuḷaṅge kaḍumuḷida javana kaṇbīḍinavōḷ 34

antu mūrccheyin mārutiyeḷcartāgaḷ –

poḍeyalarātan rāgade
 toḍeyan poydārva nevade neṛan ītaṅgī
 yeḍeyendu tōrikuḍe pola
 giḍadarīdan paramapaṇḍitan pavanasutan 35

They say a fallen man cannot be hit.
 When the Wind's son tumbled
 on the battlefield,
 the Lord of the Earth rolled his mace in the sky. 31

Just then he remembered that this was a just fight, a *dharma-*
yuddha,

I won't kill a fallen man, he thought.
 Furiously, he waved his mace over the fallen man
 that cooled the wind and caused the fainted man
 to wake.... Don't fathers love their sons? 32

The gust of a mace revives a fainted man
 if he is charitable or a warrior.
 Pitiable men, the timid
 and the eunuch are fanned by lotus leaves. 33

The son of the friend of Fire
 woke from his faint but could make out nothing.
 His dark red eyes flashed
 as if it were Yama beholding the Kaurava. 34

When he woke from his faint,

The Lotus Navelled One pretended
 to slap his thigh affectionately and shouted:
 This is the vital spot!
 Paying undivided attention, the son of the Wind,
 and supreme scholar understood. 35

tilidāgaḷ neranintuṭendu nelanan māruddi kayyan dharā
 taḷadoḷ pāsida tanna citragadeyan kaṇḍettikoṇḍambara
 sthaḷadindan siḍilēḷgeyinderagi poyvāgaḷ gadādaṇḍadin
 muḷidiṭṭan kali sattigan kurukubhṛccaṇḍōrudandaṅgaḷan 36

iḍe toḍeyan uḍidu neṭṭane
 keḍeyuttum karci nelanan ān idan entum
 biḍen emba teṛade kulagiri
 keḍevandade kauravēndran āgaḷ keḍedan 37

antu dikkarivarakarānukārigaḷappa nijabhujasthambhaṅgaḷin
 kurukulamahīśana bāḷakadaḷīstambhaṅgaḷan anukarisuva toḍegaḷan
 uḍidu aśramadoḷ puḍiyoḷ poraḷci tanna munne nuḍidūrubhaṅga
 pratijñeyan tīrci makuṭabhaṅgapratijñeyan tīrcalendu
 kurukulāntakan māmasakam masagi –

idu bhuvanādhipatyasavanōdakadin gaḍa pūtamādudin
 tidu dhavaḷātapatrada nelalge gaḍam guṛiyādudārgam in
 tidu gaḍa bāgaḍī talege takkudan īgaḷe māḷpen endu kō
 paḍin odeyalke sārtare sapatnatōru kirīṭabhaṅgaman 38

baladēvādiḷaḷ āgaḍāgadodeyalkēkādaśākṣōhiṇī
 balalakṣmīpatiyan parābhavisadir ciḥ takkudallendu mā
 rkoḷeyum māṇade bhīmasēnanodedan vāmānghriyin ratnaman
 ḍalaraśmiprakāṭajvalanmakuṭaman kauravyarājēndranā 39

When he understood the plan,
 he stood and scratched at the ground with his hands,
 picked up his awesome mace which lay on the ground
 and extended it – as a thunderbolt strikes from the sky
 the true hero wielded his mace;
 he hit the Kuru king on his terrible thigh. 36

When he hit and broke his thighs
 he fell to the ground, biting his lip:
 The Kuru mountain crumpled as if to say,
 I will not leave the Earth! 37

Effortlessly, with pillar-arms like the trunk of an excellent guardian elephant, he rolled the Kuru Lord over whose thighs had become soft as banana stems.⁹ Then he, who fulfilled his vow of breaking his thighs and crown, roared in anger,

This is the head of the Lord of the Earth consecrated
 by holy water! This is the head shaded
 by the white royal umbrella!
 This is the head that would never bow!
 I will treat this head in a befitting manner!
 said the cousin who advanced furiously to strike
 the crown of a man who had lost his thighs. 38

Baladeva and the others cried out,
 Not this way, Not this way!
 Do not humiliate the Fortunate Lord of the Eleven
 Hundred Akshohini Army! Chi!
 How improper it is! As much as they cautioned him,
 Bhimasena did not care. He kicked away the Kuru
 king's glittering bejewelled crown with his left foot.¹⁰ 39

odeda bharadindam uccaḷi
 sida duryōdhanana makuṭamaṇigaṇavettaṇ
 kedaṛiduvirivabeḍaṅgana
 podaḷda kōpāgnidahanadāḷkiḍigaḷavōḷ 40

antu guṇaratnārṇavan pratijñāpūrṇanumāge –

tridaśēndran jambhanoḷ taḷṭirida samaraman nōḍiden rāmacandran
 tridaśēndrārātiyoḷ taḷṭirida samaraman nōḍiden kaṇḍenillaṇ
 kadagaṇḍan sāhasāṅkangeṇe subhaṭaran ān munnam endā nabhōbhā
 gadoḷ āgaḷ dēvatūryadhvanigaḷ eseyal antāḍidan brahmaputran 41

suratarukusumōtkaraman
 suriye surāṅganeyaruliye suradundubhigaḷ
 paramāśīrvacanaparam
 pareyindam mecci parasidar sattiganan 42

baḷadēvan bhīmanabhujā
 baḷadēvan manaman aleye kurupatiyan mā
 rkoḷeyum paribhavisidan en
 daḷavallade muḷidu keḷardu nōḍuttirdan 43

antu muḷidirdum tanna tammana manaman nōyisalāradeyum
 duryōdhananḡādavastheyān nōḍalāradeyum baḷadēvan
 dvārāvatige pōdan annegam ittal –

Under such duress, Duryodhana's crown shook
 and the gems scattered
 across like sparks
 flying from the fire of the great slayer's anger. 40

And so, the Ocean of Eminent Merit fulfilled his vow,

Narada said: I have seen the lord of gods fight
 fight fiercely with Jambha.
 I have seen Ramachandra battle the enemy of the gods,
 but never have I witnessed such a contest!
 Never have I seen such a daring warrior!
 In the sky, Narada danced to the accompaniment
 of the gods' propitious instruments. 41

Celestial women showered
 flowers gathered from the divine tree
 Celestial beings sounded their drums
 blessing Satyashraya in appreciation. 42

Baladeva was disgusted
 with the force of Bhima's arms, distressed
 at the Kuru Lord's humiliation
 and looked at Bhima with rising anger. 43

Unwilling to hurt his brother's feelings or bear to see Duryodhana's
 suffering, he left for Dvaravati,¹¹

dhātrīpatigarīpi maru
 tputran baḷiyaṭṭi karesi tōralkēka
 cchatrīkṛtajagadahita
 kṣatriyakulaḷakāḷarātriyan draupadiyan 44

muḷisin nañjikki kondandina jatugṛhadoḷ suṭṭukondandinurvī
 taḷaman jūdāḍi geldandina nijakabarīnīvibandhaṅgaḷan dō
 rvaḷadindan tammanindan tegeyisi naḍedā nīcanā drōhanā sañ
 caḷanā caṇḍālanā pātakaniravan idan nōḍu paṅkējavaktrē 45

arasan dīkṣitan illi ṛutvijarum emmī nālvarum saṅgarā
 dhvaradoḷ tānupadēśakan muraharan nīnum gṛhītavratā
 caraṇavyāpikeyum bhavatparibhavam sañcārakam kauravē
 śvaranītan paśuvāge bēḷdenivanan kōpāgniindagnijē 46

suhutam kauravyakra
 vyahavyadindenna kōpahavyavahan du
 rvahaduryōdhanadēha
 praharaṇalōhitadin ādudavabhṛtasavanam 47

endu bhīmasēnan yājñasēnigādityana sārathiyirpante
 nijōruyugaḷavikaḷanāgirda duryōdhananan tori –

The Wind's son informed Dharmaraja
 and sent a messenger to fetch Draupadi to show her
 the man shaded by the royal umbrella
 who brought on the deadly night for the Kauravas. 44

Oh Lotus Faced One! The man who in his fury fed us
 poison, desired our death and won the game of dice,
 that wicked man who caused your braids to fall
 and pulled at your waist band with his brother –
 that traitor who went astray, that mean man,
 that low fellow, this sinner – look at him now! 45

Daughter of Fire! In the blaze of the ritual sacrifice,
 Dharmaraja is the consecrator,
 the four of us perform the rites, the killer of Mura
 is the preacher, while you took the vow.
 Your humiliation fans the fire,
 the Kaurava Lord is sacrificial animal.
 I offer the Fire of my fury to make this sacrifice possible. 46

The Kaurava's fresh meat is a good offering;
 it has satisfied my burning anger.
 I have taken my ritual bath in the blood that gushed
 from the intolerable beating
 Duryodhana's body suffered. 47

Bhimasena showed Yagnaseni Duryodhana who looked like the
 Sun's charioteer's deformed thighs,¹²

page maḍidudu muḍiyene nage
mogadin pāñcālī maḍeden ān palakālam
vigatābhyāsade sattiga
pageyan maḍiyiside nīne muḍiyalvēlkum 48

endu tanna kayyan piḍidu tegevudam ante geyvenendum
ākeya vēñīsamhāraman tāne māḍi –

idaṛoḷ mūrdhābhiṣiktar maṇimakūṭadharar kṛṣṇe bāhābaḷāgryar
kadanaprōccaṇḍadaṇḍakramavijitaripukṣatriyar vīralakṣmī
sadanar sōmāmṛtāsvādanaśucivadanar munnam aḷkāḍidar nō
ḍidu ninnī kēśapāśam kurukulapatigāyṭalte kīnāśapāśam 49

endu pogalḍu māṅgalyamālālāṅkṛtam māḍe –

smarasañjīvane kṛṣṇe pūmuḍidaḷ ā śṛṅgāram ā bhāvam ā
parijā vibhramam ā bēḍaṅgu negalḍā saundaryam ā biṅkam ā
taraḷāpāṅgavilāsam ā laṭaham ā lavaṅyam ā puṇyam ā
darahāsāmṛtam ēn manaṅgoliṣitō cālukyakandarpanā 50

aḍi kiṛudoḍe perdoḍe kaṭi
naḍu mole tōḷ nīḷda beral ugur koral andam
baḍeda mogam sulīgurulsō
rmuḍi nōḍal nāḍe sogayikum draupadiyā 51

The enemy has met his death, braid your hair!
 Smiling, Panchali said: I have forgotten to tie my hair!
 I've been out of practice!
 Oh Sattiga, my shelter of truth,
 You have vanquished the enemy, now braid my hair! 48

She held his hand and he assented and tied her hair himself,

O Krishne! They have all perished by this hair:
 men with powerful arms and jewel studded crowns
 who conquered *kshatriya* enemies by force in battle,
 who live with Viralakshmi in heroism
 whose mouths were purified by the *soma* nectar
 See here, this hair of yours –
 is it not Yama's noose for the Kuru Lord? 49

Praising her, he adorned her hair with an auspicious garland,

Krishne! Decked in flowers,
 she aroused Smara, god of love.¹³
 That loveliness, that manner, her form, grace,
 reputation, her flush beauty and pride.
 The corners of her eyes twinkle charmingly!
 Her discernment and distinction, that ambrosiac smile!
 All these pleased the Chalukya Kandarpa. 50

Her feet... small thigh... thick upper thigh...
 waist... hip... breast... arms... long fingers... nails... throat...
 beautiful face... curly hairlocks
 tied loose – Draupadi's beauty is wondrous to behold! 51

gaḷarēkhākṛti bhūmirēkhe daśanam vajram vilōlēkṣaṇam
 daḷam udbhrūlate karṇikāviḷasanam nāsāpuṭam sampuṭam
 gaḷanādākṣaramakṣaraṅgaḷene kāśmīrādiliptam manaṅ
 goḷe kandarpaṇa vaśyayantramenisittāsyam sarōjāsyeyā 52

tingaḷa paḍicandam kama
 laṅgaḷa maṇuvakkam accatiḷigoḷanā ce
 lviṅgide dāyigam ene lali
 tāṅgiya nagemogada pōlvegeṇe peṇavoḷavē 53

negegāṅgaḷoppavarigaḷ
 sogayise karacaraṇataḷada melpeseye manam
 buguvaḷ pūgaṇeyin tān
 dviguṇam triguṇam caturguṇam pañcaguṇam 54

taṛaḷaṅgaḷ taṛaḷāyataṅgaḷ atitīkṣṇaṅgaḷ cakōrēkṣaṇa
 sphuritaṅgaḷ madanāyudhākṛtigaḷ ākarṇāntaraṅgaḷ manō
 haravarṇākṛtigaḷ vibhāsigaḷ atisnigdhaṅgaḷ ambhōjabhi
 nnarucispardhigaḷ akṣigaḷ bahuḷapakṣmaṅgaḷ kurangākṣiyā 55

atinibiḍaṅgaḷ vṛttō
 nnatangaḷ atipīvaraṅgaḷ atikaṭhiṇaṅgaḷ
 ratiramaṇakumbhikumbhā
 kṛtigaḷ kaḷaśōpamaṅgaḷ avaḷa kucaṅgaḷ 56

The lines across her neck are deep tracks
 across the Earth, her teeth are diamonds,
 her eyes fluttering petals,
 her slender eyebrows are a graceful pericarp,
 her nostrils are a precious encasement,¹⁴
 the sounds from her throat are letters,
 Her lotus face is adorned by red Kashmira.
 This is Kandarpa's hypnotic design!¹⁵ 52

She is a reflection of the moon
 Rival of the lotus, heiress of the pure, clear pond
 Can anything compare
 to the beauty of her smiling face? 53

Bright smiling eyes double her beauty,
 Three lines of her belly increase her beauty three times
 Four soft palms and soles make it four
 Her captivating beauty possessed his mind
 like five-fold flower arrows.¹⁶ 54

Her doe eyes under heavy eyelids fluttered wide,
 sharp and shining Chakora eyes
 shaped by Madana's bow, extending to the ear
 pleasing in colour and form, brilliant and so loving
 They rival the lotus. 55

Her breasts are bound close,
 round heavy large and firm, shaped
 like the large forehead of Manmatha's elephant
 Their peak like the round *kalasha* pinnacle. 56

tāraṇakhaṃ naṇasaṛōṛuḥaḍāḷāṅghṛitaḷacārughanaṇābhi
 puḷinaṣṭhaḷaṇitaṃbaṃ
 hāraḷatikākṛṭivihāraṇibiḍasphuraḍurōḷajayugaḷaṃ maḍana
 pāśaṇibhahaṣṭaṃ
 smēraṇaḍanaṃ caḷacaḷkōraṇayaṇaṃ cikuraḷcāṛuṃṛaḍukunṭaḷa
 kaḷāpaṃ aḷikēśaṃ
 cārukaṭiṣṭuraṣukumaṛameṣaguṃ ḥṛḍayaḥāri poḷaḷalkariyeṇ
 ā ṣatiya rūpaṃ

57

ṣṭanaḷakumbhaṃ pūrṇakumbhaḷkeṇeyene vaḷirēkhāṭrayaṃ
 rēkheḡoṇḍa
 ttene nābhḥīmaṇḍalaṃ maṇḍalaḍoḷaṇugaṭaṃ baṛhīrōmāvaḷīkāṇ
 caṇakāñcīḍamaḷpāṭraṃ jaḡhanaḷagaṭiyoḷ śōbhīṣaḷaḷ kāmāṣaṃmō
 haṇaṃōhaṇḡeyvaṇ aṅḡōḍbhavaṇene vaṇitārūpaṃ āṣcāryarūpaṃ

58

caḷaḍaḷakapraṭāṇavaṇaḍurgaṃaṇ eyḍi bṛhaṇṇitaṃbaṃaṇ
 ḍaḷaḷaḷaḍurgaḍoḷ ṣuḷiḍu ṭuṅgaḷkucadvayaṣailaḍurgaṃaṇ
 ṭaḷeḍaḍaṛḍēriḍaṅgaḷaṇuṃ āḥavaḷbhīṭiyeṇ iṛpaṇoḷ priyaṇ
 ḡeḷeyaḷa rūpu bhāvipōḍeyaṅgaḷaṛāḷaṇa ḍurgaṃaṇ enṇirē

59

beḷarvāyintāḡavēḍā bigiḍoḡeva kucaḍvaṇḍvaṇintāḡavēḍā
 naḷitōḷintāḡavēḍā ṭoḷapa ṭoḍeḡaḷintāḡavēḍā niṭamba
 ṣṭhaḷaḍoḷpintāḡavēḍā ṣoḡayaṇipa naḡeḡaṇṇōṭaviṭāḡavēḍā
 koḷaḍiṇḍaṃ baṇḍa lakṣmīṇvaḍḥuveṇiṣuṇa peṇbhāvaṇintāḡavēḍā

60

Her fingernails are sharp stars, with fresh lotus-petalled feet,
 a deep whirling navel, buttocks that are mounds of sand,
 hanging necklace creepers, two closely bound trembling breasts,
 her hand with Madana's five arrows
 A smile on her face, glittering Chakora eyes, soft hair like bees.
 Her beautiful waist is bound and brilliant, captivating the heart.
 I cannot describe her beauty. 57

Her breasts resemble water pots filled to the brim,
 three ripples across her belly are clear to see,
 her navel whirls in a *mandala* below,
 the streak of belly hair is a peacock feather,
 her gold waistband hugs her buttocks well,
 The enchanting form of woman incites erotic passion
 like the one born within the body.¹⁷ 58

The Lord of her Body's Longings
 grabbed her flowing curly tresses: a fortress in the forest,
 swam in the water-fort of her large buttocks,
 and climbed the hill forts that were her high breasts.
 as though he feared her beloved Bhima
 who looks at her youthful form and thinks
 isn't she the Durga/fort of the king of Angaja? 59

Should lips not be just so?
 Should such closely bounded breasts not just so?
 Should tender arms not be like just so?
 Should brilliant thighs not be just so?
 Should a beautiful waist not be just so?
 Should eyes not smile just so?
 Isn't her beauty that of Lakshmi emerging from the lake? 60

panneraḍu barisam alasade
 bannada kūḷuṇḍu bardaḷal piṅaloḍam
 tannin kāḷike piṅgida
 ponnina teṇante kānte karamesedirdaḷ 61

antirda jātavēdōjāteya pārijātapallavōllasitanikāmakōmala
 karataḷasparśanadoḷam kaṇṇāntaviśrāntavikaca
 sundarēndīvara kusumamālānukārīkaṭākṣacchaṭācchōṭanadoḷam
 apagatasamarapariśramanāgi –

kṛtakaripudhārāṣṭra
 pratijñeyan tīrci drupadajākacakṛtasu
 pratikāram sandudarin
 kṛtakṛtyan siddhasādhyan iṇivabeḍaṅgan 62

gurupādāmburuhakke muggi poḍevaṭṭeṅgum bhujagēndrabhī
 karabāhubhramitābhraṇibhramagadānirghataniṣṭiṣṭasin
 dhuramēdōsrarasārdramāraṇarasakṣōṇṭaḷam kauravē
 śvaracūdāmaṇicūrṇakalkakuladikcakram hiḍimbāntakan 63

hari kēḷ dharmaja kēḷ surēndrasuta kēḷ mādrīsutar kēḷim i
 rvarum inteydidudalte kauravahativyāpāradoḷ drōhadu
 rdharaduśśāsanaraktapānavidhi pāñcālīkacōttamsanam
 kururājōrukirīṭabhaṅgam initum bhīmapratijñakṣaram 64

endu bhīriyan tāṭisidante gambhīradhvaniyin garjise –

Twelve years on,
 unwearied by daily stale meal
 when sorrow subsides and rust is wiped away,
 then like gold, a woman is aglow! 61

Born from the sacrificial fire, her touch is soft like the pleasing
parijata flower, her wide eyes are a garland of blossoming flowers
 that extend to her ear, and as she embraces him with her glance,
 he is relieved of his battle fatigue,

He fulfilled his vow sworn against Dhritarashtra's son
 and Draupadi whose vengeance compelled him –
 she fulfilled her vow too.
 Having done his duty, this Irivabedanga is a Siddha! 62

Hidimba's killer broke the Kaurava Lord's gem studded crown,
 in the Kurukshetra drenched in blood splatter and
 crushed elephants' brains
 where he raised his hand circling his mace in the sky.
 He prostrated at his elder's lotus feet and said: 63

Listen O Hari! Listen up, Dharmaraja, Listen son of
 Surendra! Madri sons – listen both of you!
 Each letter of Bhima's vow has been fulfilled.
 Our work is done, isn't it?
 Drinking that vile, wicked Dushasana's blood,
 tying Panchali's hair and breaking the crown of the
 Kuru king! 64

He roared, sounding like he was beating a drum

hariyum dharmajanum surēndrasutanum mādṛījarum kṛṣṇeyum
 paramānandade karci tīrthajaladin kastūrikācandanā
 garukāśmīrajapaṅkadin toḍedu kēyūrādiyan bhūṣaṇō
 tkaraman nērpade kaṭṭi pūjisidar ā dōrdaṇḍaman bhīmanā 65

ā prastāvadoḷ –

asuhṛnmāmsadin anyaraktamadhuvin vidviṭchirōbjaṅgaḷin
 dasamāmitrakathōradantakuladin raudrārcanādravyadin
 dosedāgaḷ balavandu muggi poḍevaṭṭutsāhadin tāne pū
 jisidan sāhasabhīman āhavajayōddaṇḍan gadādaṇḍaman 66

antu bhujaḍaṇḍamuman gadādaṇḍamuman pūjisi –

vividhātōdyaravam poḍaḷdakhilādikcakrambaram kūḍe po
 ṇmuvinam maṅgaḷagīta maṅgaḷaravam karṇāmṛtrasyandīyu
 ṇmuvinam dēvaninādam uṇmuvinam atyutsāhadin pokkan u
 tsavabaddhasvnaramyatacchibiraman cālukyakaṇṭhīraavan 67

Gadya

idu samastabhuvanavallabhajanāśrayan śrī pṛthvīvallabhan
 mahārājadhīrājaparamēśvaran paramabhaṭṭārakan
 śrīsatyāśrayakulatilakan śrīmadāhavamalladēva śrī
 padakalpapādapāśrayāsannavarti kavi cakravarti
 kavirannaviracitamappa cālukyacakravarti śrī
 sāhasabhīmavijayadoḷ duryōdhanamakuṭōrubhaṅgavarṇanam
 aṣṭamāśvāsam sampūrṇam

Overjoyed, Hari, Dharmaraja, Surendra's son,
 Madri's sons and Krishne gave him a ritual bath,
 smeared him with musk, sandal, agarwood
 and a paste of *kashmira* flowers
 They tied an arm bracelet and other ornaments
 and worshipped Bhima's arms. 65

At that time,

The daring Bhima worshipped his mace.¹⁸
 Flesh, intoxicating blood, decapitated lotus-heads
 and gritting teeth: with these grotesque *puja* essentials
 he honoured with circumambulations
 proud of his victory, he gave a long salute. 66

Having worshipped his arms and his mace,

Propitious instruments sound
 their melody into the directions.
 Like sweet nectar, propitious songs
 and tones reach the ears. Divine notes
 ring in enthusiasm. The Chalukya lion
 entered the camp in festive celebration. 67

Here ends the description of the breaking of Duryodhana's crown and thighs, in the eight canto of the *Victory of Sahasa Bhima*, the Chalukyan emperor that the Poet Ranna, emperor among poets, taking refuge at the holy roots of *Kalpavriksha* which are the holy feet of Srimad Ahavamalla, has composed for Sri Satyashraya, glory of his clan, foremost among warriors, supreme lord, king of kings, ruler of the Earth, the refuge of men, king of all the world.

Navamāśvāsam

śrī sōmavamśakamalō
dbhāsisarōhamsan agraajānujasahitan
śrīsatyanilayan adhikavi
lāsan sukhāmirdanalte sāhasabhīman

1

antirpanennagam cakri tān kālacakravartiyappudaṇḍasama
sāhasōddāmanappaśvatthāmana baravanarīdanāgatabādhā
paricchēdaman māḍalendu dhr̥ṣṭadyumnaśikhaṇḍicēkitāna
yudhāmanyūttamaujaruman śrutasōmakapramukharappa pāṇḍava
sūnugaḷappa pañcapāṇḍavaruman kāpuvēḷdu hastyaśvarathapadāti
balam berasu hastināpurakke kaḷipi pāṇḍavaraivarumanodaṅgoṇḍu
sakala vanacarajalacarakuñjakumudēndīvaramālāṇīlayamappa
nīlācalakke nīlāṅgan pōdan annegam itta gāṅgēyan aṛipe
kauravēśvaran irdeḍeyan aśvatthāman aridu –

koral kaṇṇe śīrada pere nosa
lurigaṇ dhr̥tacāpahastaśākvaracihnam
viracise kṛpakṛtavarmar
berasāgaḷ muḷidu bandan aśvatthāman

2

Canto Nine

Risen from the clan of the Moon
Sri Satyanilaya,¹ is a *hamsa* in the lotus pond
living among his older and younger brothers,
enjoying its amusements.
Doesn't our Daring Bhima dwell in happiness?

1

At this happy time, Chakri, the Mover of Time learnt of the arrival of Ashvatthama, the incomparable hero. To avoid any grief, he had Dhrishtadhyumna, Shikhandi, Chekitana, Yudhamanyu, Uttamaauja, Shrutasoma and the other Pandava sons watch over the camp, sending them to Hastinapura with elephants, arrows, chariots and infantry. The Blue-limbed One took the five Pandavas to the Nila mountain, home of wild animals, lotuses, fish, lilies and white lotuses. Meanwhile, Bhishma informed Ashvatthama of the repose of the Kaurava lord.

Ashvatthama² arrived in a rage:
Dark throated with the crescent moon on his head
a fiery third eye, bow in hand, bearing a bull
on his flag, accompanied by Kripa and Kritavarma

2

kanatkanakatāmaram dhavaḷacāmaram kaygaḷoḷ
 manam calise māsi tāṛida kuṛuḷgaḷum tanna bi
 nnanirda mogadin tavildire vilāsamum munde kaṇ
 ḍan alli kamaḷākṣiyan vṛṣabhalakṣaṇan lakṣmiyan 3

antu kumbhasambhavasambhavan kamalanābhana hṛdaya
 bhavanāmṛtābdhi sambhaveyan kaṇḍu-nīnārge ettaṇindam
 bande ellige pōdape endu besagoḷe –

amṛtapayōthanade puṭṭiden abjavanāntarāḷadoḷ
 ramiyisi padmanābhanuradoḷ nelasirpa mahānubhāveyān
 kamalaeyen innegam kurumahīpatiyoḷ nelasirden īgaḷu
 ttamapuruśōttaman besase pāṇḍavaroḷ nelasalke pōdapen 4

embudum drōṇanandanan nārāyaṇan besase pōdapen enda
 lakṣmiya mātan avadhārisi muguḷnagenakku –

caḷamatiyāde nīn jaḍadhisambhaveyappudarin sarōjasaṇ
 kuḷarajadinde nīn poredu rājasadoḷ nelasirpe gōvugā
 daḷavaḷidirda kṛṣṇanoḍanirdudaṛindame gōviyādeya
 ggaḷada vivēkamilla ninagettaṛivā puruṣāntaraṅgaḷā 5

kali pandeyendu bageyade
 kuḷajan kuḷahīnan endu bageyade taruṇan
 sale vṛddhan endu bageyade
 nelasuve ninnim nikṛṣṭarembarumoḷarē 6

Lotus-eyed Lakshmi appeared before the Bearer of the
 Bull Flag in a resplendent golden lotus,
 a white flywhisk in both hands but distressed, her hair
 filthy and in disarray, speechless and ungraceful.³ 3

The Water-Pot Born's son inquired of the woman, born in the
amrita ocean who resides in the breast of the Lotus Navelled
 Krishna, 'Who are you? Where are you from? Where are you off
 to?

Born in churning nectar, I frolicked in lotus ponds,
 making the Lotus Navelled One's chest a pleasant home.
 I am that Kamala, till today, the consort
 of the great Kuru king.
 Now by Supreme Purushottama command,
 I will reside with the Pandavas. 4

When Drona's son heard that she was moving on Narayana's
 orders, he smirked,

Born in the ocean, you waver too much!
 Surrounded by lotus pollen makes you sentimental!⁴
 You've become a cowherd among Krishna's flock!
 Lacking discernment, how can you know
 the distinction between the Purushas? 5

Unable to distinguish between a hero and coward
 Unable to distinguish between the noble and mean
 Unable to distinguish between the young and the old
 Here you abide – is anyone as wretched as you? 6

riyisuve tandemakkaḷa
 n iriyisuvay sōdararkaḷam tammol ta
 ḷtiriyisuvay guruśiṣṭara
 n araguli ninnim nikṛṣṭarādarumoḷarē

7

adalladeyum amṛtasamudramanthanadoḷ puttuvandu
 airāvatadoḍane puttīdudaṛin viparītavṛttiyum candranodoḍane
 puttīdudaṛin kaḷaṅkasvabhāvamum kaustubhadoḍane puttīdudaṛin
 kathīnatvamum vāgdēviyoḍane puttīdudaṛin vācāḷateyum
 amaravairiyoḍane puttīdudaṛin grahaṇasallēkhanābuddhiyum
 vaidyanodoḍane puttīdudaṛin vṛṇaśūlavēdiyum nāradanoḍane
 puttīdudaṛin kalahasvabhāvamum kālākūṭadoḍane puttīdudaṛin
 koleyum kaḷḷodoḍane puttīdudaṛin sorkum accarasiyaroḍane
 puttīdudaṛin pārugeytamum ninage sahajamāgirduvu –

poḍevaḍe parasade binnavi
 poḍe kēḷade munde nindaran kāṇade ta
 kkeḍeyoḷ kaḍegaṇisuva nrpa
 viḍambamivu lakṣmi ninna dūsarinaltē

8

guṇigaḷa nere pordade ni
 rguṇaran porduve viśiṣṭaran duṣṭaroḷam
 gaṇiyisi samanembavaguṇa
 guṇaṅgaḷivu lakṣmi ninna dūsarinaltē

9

malinarane porduvay ni
 rmalarattal pordalolle nīn kannāḍiyoḷ
 jalamirpa deseyoḷ irdā
 kilumbugoṇḍirda deseyoḷirdude pēlgum

10

You destroy fathers and sons
 You cause brothers to quarrel. You destroy
 relationships between teachers and students!
 Killer of Dharma! Is anyone as wretched as *you*? 7

‘Oh but not just that, you were born with that Airavata in the
 churning ocean and so share his extreme temperament, born with
 the moon there is a stain on your character too, born with the
 Kaustubha jewel made you hard, born with Vagdevi made you
 garrulous, born with the enemy of the gods you are inclined to
 grab, born with Vaidya⁵ you inflict pain, born with Narada made
 you quarrelsome, you are an assassin because you were born with
 the *Kalakuta* poison, born with intoxicating arrack you are also
 arrogant, born with celestial maidens gave you wanderlust! You
 are just like your family!’

They worship you but you will not bless them.
 They entreat you but you do not listen.
 They stand before you but you do not look at them.
 You dismiss the worthy – Are not the afflictions of kings,
 your wicked doing, O Lakshmi? 8

You do not side with the admirable,
 but prefer the undeserving.
 Distinguished men are counted together
 with the wicked, O Lakshmi,
 Don’t these vile qualities exist because of you? 9

You support men with sullied reputations
 but neglect the faultless
 Rust appears where water settles on metal mirrors
 So it is also with your arrogance. 10

dhavaḷātapatram aḍḍam
 divasake salalīyadantirrpudu vicaḷa
 ddhavaḷimacamararuham bī
 suva nevadin pāṛi bīsuvudu nṛpaḡaṇaman 11

jaḷabudbudāṅgaḷatisam
 caḷavidyudvilasitaṅgaḷ acirateyan mun
 tiḷipiduvo ninage ninnin
 tiḷiduvo mēṇ ivaroḷ aṛipugum kūrpavarolo 12

endu lakṣmiyan viḍambanaṅgeydanitarolaṃ māṇade –

pō māṇa dharmajan gaḍa
 bhīman gaḍa phalḡaṇan gaḍamaḷgaḷ gaḍa saṇ
 grāmadoḷavandiraśva
 tthāmaṅgāpōśanaṅgaḷaḷ neṛedaparē 13

ninna muravairiyaḷavuma
 n ennaḷavuman elage kāṇbe kurupatiyindam
 munnam tvatpatiyindam
 ninnan agalcalke kapaṭagōpan prabhuvē 14

kururājan rājarājan sakalavasumatīkāntan irdante yuddhā
 turan innī sāhasaṅkan kurukulaḷapatiyirdante melṭaṭṭu dāmō
 daran endī kajjadoḷ nīn toḍardu maruḷe beṇḍāgadir pōḡu nīn ce
 ccaramattinnettavōpā paribhavisidapen ninnan in kāvanāvon 15

endaśvatthāman udddāmakōpāṭōpabaddhabhrukuṭiyum
 taraḷatāmraḷōcananumāḡe –

The resplendent royal umbrella
 obstructs the Sun in the day!
 On the pretext of fanning, a white fly whisk
 drives away a king's merit! 11

Bubbles in water and flashes of lightening
 are short-lived –
 Did they teach you such conduct?
 Or did they learn from you?
 Lovers of impermanence speak for themselves! 12

He snubbed Lakshmi this way, but he would not stop there,

Forget it! Son of Dharma apparently!
 A Bhima apparently! So-called Phalguna!
 So-called twins!
 In battle against Ashwatthama,
 they are merely a palmful of water.⁶ 13

Eh Woman! You will see
 whether your enemy of Mura is any match for me!
 Is your lord, that cheating cowherd, powerful
 enough to separate you from the Kuru king? 14

My Kuru king, king of kings, Lord of the world!
 Battle-enthusiast! Mark of courage!
 The Kuru Lord is still alive!
 You have been taken in by Damodara's words!
 Mad Woman! Don't lose your radiance – Go to him now!
 Where do you think you are going?
 I will subdue you – who will come to your aid? 15

So spoke Ashvatthama, with unsteady copper red eyes and
 eyebrows furrowed in anger,

attal asurāri besasida
 n ittal rudrāvātāran eledoydapan in
 tatta puliyitta dariyen
 dattittaḍiyiḍade lakṣmi taḷaveḷagādaḷ 16

antu taḷaveḷagāda lakṣmīkānteya caḷadaḷikuḷavinīḷakuṭiḷa
 kuntalaṅgaḷan taḷamāre tegedu kurukulakuṭumbana ghaṭacēṭiyan
 koṇḍu pōpante maguḷe koṇḍupōgi bhīmasēnana gadāghātadoḷ
 ūrubhaṅgamum padāghātadoḷ makuṭabhaṅgamum āge
 suruḷduruḷdu suyōdhanan ire –

nettiya miduḷoḍeduṇmuva
 nettara dhāregale tīve tannaya mukhadoḷ
 nettarane kāṛi kurupati
 nettara kaḍaloḷage tēnki maḷuguttirdan 17

kuntīsutabhīmagadā
 bhrāntan jaṅghāvyapētan uṇmuva raktā
 tyantappravāhasahitan
 śāntan yōgiyavolirdanā kururājan 18

kururājan toḍevēnege
 naraḷane kuruvāda toḍeya bēnege kaṇḍar
 naraḷvante naraḷadarasan
 virōḍhiyindāda mānahānige nondan 19

antenisida kururājanandananan gurunandan nōḍi –

There, the orders of the demon's enemy
 Here, she is pulled by Rudra's incarnate
 That side a tiger – this side a river in spate –
 Lakshmi was confused,
 she couldn't decide which way to go! 16

Lakshmi was a hot bother, her hair in disarray because he grabbed
 her dark curls and dragged her, as if she were a servile Kuru
 pot-bearer, to Suyodhana who lay contracted and writhing having
 been struck by Bhima's mace which broke his thighs and who
 kicked away his crown.

Blood oozed and flowed
 from his cleaved head. Streams of blood ran down
 his face – he floated, bobbing
 up and down, in an ocean of blood. 17

Dazed by the terrifying mace
 of Kunti's son,
 the Kuru king lies in yogic stillness
 in a gush of blood, dispossessed of his thighs. 18

The Kuru king did not groan from the pain in his thighs,
 a common man would cry out
 about the abscess but not this king.
 He was tormented by his humiliation. 19

The Guru's son looked at the son of the Kuru king,

kuḷikana palgaḷam muṛiye mōdidar āṛ kaḍupinde simhaman
 muḷiyisi dāḍeyan piḍidu kiḷtavar āṛ madahastiyan bhayaṅ
 goḷe nelakikki kōḍeraḍuman kusiyottidar āṛ surādrini
 ścaḷanibiḍōrumaṇḍalaman āruḍidar phaṇirājakētanā 20

endāyasambaṭṭu kāla mēle kavidu biḷdu

hā kurukulacūḍāmaṇi
 hā kauravacakravarti hā sakaladhari
 trīkānta ninnuman para
 lōkakkaṭṭidane kāyagoydu vidhātran 21

hā kuruvamśamahākama
 lākarakalahamsa hā samudrāntadhari
 trīkānta hā phaṇīndrapa
 tākā vidhivaśade ninagam ī pariyāytē 22

endu gurunandanan vipraḷāpaṅgeydu tanna mēludaṛa
 seṛaṅgindātana taleya mēle kedaṛīrda bhīmasēnana
 caraṇarajaman toḍedu –

sthiramūlapatraśatakhara
 karaśākham dvijavilāsa sukhadam kurubhū
 varan endesedirda mahā
 taru keḍedudu bhīmagajada caraṇāhatiyin 23

endu nuḍidu manadoḷi kaṭṭuvaḍedu –

Who punched and broke the fangs of the Kulika snake?
 Whose valour plucked the enraged lion's teeth?
 Who ferociously hurled the rut elephant to the ground
 stamped on his tusks?
 O Bearer of the Serpent Flag, who broke these thighs
 that are like a divine mountain? 20

He knelt in exhaustion,

Haa! Jewel crest of the Kurus!
 Haa! Kuru emperor!
 Haa! Lord of the whole world! Has the creator
 cut you down and sent you to the other world? 21

Haa! Beautiful *Hamsa* in the Kuru lotus pond!
 Haa! Lord of the Earth embraced by the ocean
 Haa! Bearer of the Serpent Flag!
 Fate has meant for such circumstances to befall you! 22

So the Guru's son lamented, wiping away Bhima's dusty footprints
 from his king's head with the end of his upper garment.

Deep rooted/firmly established, with
 innumerable leaves/royal umbrellas
 a hundred branches/sons, sheltered birds/Brahmins and
 fostered happiness, an excellent Kuru,
 This great tree was felled
 by a kick of the terrible elephant Bhima. 23

Pained at these words,

ennan vañcisi banduda
 rinnidaginatāytavasthe kururājā nī
 ninnum pratikāramanari
 pennam nōḍenna śaktiyan bhaktiyuman 24

endu nuḍida bhāradhvājatanūjana nuḍige rājarājanavadhārisi –

hatadaivam prārambham
 pratikāram dīrghasūtratatpratikāram
 śatamādoḍentu mōkṣam
 hatōrugenagāvudin gaḍa pratikāram 25

endu paramanirvēdaparāyaṇanāgi nuḍidu –

hatadēhahatabhujadvaya
 hatōruhatajīvahatakirīṭam hatahr
 tpratikāramembudunṭē
 gatiyan sādhiduvudalte tān pratikāram 26

aricarapaṃsu pattire
 śarīraman tōḍedu kaḷede vastrāñcaladin
 gurunandana nīn ennī
 paribhavapāmsuvanadentu pēḷ kaḷeapeyō 27

endu nuḍida suyōdhanan –

hariyanubaladin pāṇḍava
 r ariyar gelal īśvarāṅgan āśvatthāman
 parabalan ajēyan endan
 taraman nrpan antaraṅgadoḷ cintisidan 28

endu cintisi –

You suffer this condition
 because you deceived me, O Kuru king!
 Tell me, at least now, how to retaliate,
 Watch my strength and devotion! 24

The king of kings heard Bharadvaja's son out,

I was ill-fated from the start
 My vengeful noose is long
 When will salvation come?
 Whence revenge with these shattered thighs? 25

He said wearily,

This shattered body, these shattered arms
 these shattered thighs, this shattered life
 my crown is shattered and so is my heart
 Where is the desire to counter them?
 Revenge requires a goal. 26

You wiped off the dusty footprint
 from my body with your garment
 O, son of my Guru! Tell me,
 can you erase the dust of my humiliation? 27

With these thoughts,

It is impossible to win over the Pandavas
 who have Hari's support. But this Ashwatthama
 with Ishvara's features is extraordinarily strong –
 he cannot be conquered!
 The king considered the difference between the two. 28

He thought it over,

iduvan nōḍuven innum ennoḍalo! ennī prānamuḷḷannam ō
vade kauntēyaran ikki pandalegaḷan tandenna mundikku kū
rada dāyādara mikka pandalegaḷan kaṇṇāre kaṇḍenna ci
ttadoḷondum todaḷilladennasugaṇakkutkrāntiyan māḍuven 29

embudum adāva gahanam antegeyven endu pūṇdu mahīkānteyuman
śrīkānteyuman kaṇḍe jaḍiye –

uragēndraphaṇāmaṇi nū
puramaṇi jalarāśi ratnamēkhaleyenipā
kurudhare nijarūpade ban
diradā gurusūnugaḷki besan ēnenda! 30

orvaḷ koḍeviḍivudu ma
ttorvaḷ cāmaraman ikkutirpudu kuruvam
śōrvīpatigān barpina
m irvarum intirpudendan aśvatthāman 31

antirvaran niyōjisi nēsaṛ paḍuvinaṃ irdu nijapatiyan bīḷkoṇḍu
payaṇambōgi hastināpuraman pokku alli –

kaṇḷjavanadante lakṣmī
raṇḷjitamum citrapatramum cakraṇka
vyaṇḷjitamumappa bīḍan
maṇḷjirivantiṛuḷ iṛidan aśvatthāman 32

antiṛivāgaḷ kelavudivasam kādi piridum payaṇambandu balaḷdu
kōraisi nidregeydavar toṭṭane nidreindeḷcattu muṭṭivandāgaḷ ā
kaḷakaḷaman kēḷdu karataḷadin kaṇṇan poseyuttam eḷdu tantamma

Let's see: This body has life still, so
 go to the Kaunteya camp. Kill them –
 show no mercy. Place their tender heads before me
 I want to see you bring these claimants with my own eyes.
 When I am satisfied
 then I will breathe my last breath. 29

‘What’s the difficulty then? I’ll take care of it’, he said, confident
 in his promise. At this, Mahikante, the Earth goddess and Lakshmi
 trembled,

In her anklet is the Serpent king’s hooded crest-gem
 the oceans are her pearly waistband.
 Fearfully, the Kuru Earth approached the Guru’s son
 in her true form to request his command. 30

One to hold an umbrella up
 and another hold
 the fly whisk for the Kuru Lord.
 Remain here till I return, commanded Ashvatthama. 31

Having entrusted them with duties, he stayed till sunset. Then he
 took his king’s leave and entered Hastinapura,

To that lotus pond illumined by Lakshmi/opulence
 with varied leaves/chariots,
 marked by *cakra* birds/insignia of the wheel,
 Ashvattama arrived like snow falling at night. 32

At this time, they were snoring in deep sleep, weary from battle
 and long travel. They awoke suddenly when he approached.
 Hearing *kalakala* sounds, they rubbed their eyes and took up the

taledeseyoḷirda karavāḷam koṇḍu ninda neleyoḷ taḷaradirda
 talegāpināḷukkaḍadāḷa mēlikki ukkaḍadāḷ gharavaṭṭigeyāḷa
 mēlikki gharavaṭṭigeyāḡe māmasakam masagi javam nēṛi
 barcidante peṇḍir makkaḷennade nivaḷivaṭṭam appinam
 ondakṣōhiṇī balam ellaman pēlepesarillam embante kondu
 tanage kaṭṭidiroḷirda dhṛṣṭadyumnanuman muṭṭi mūdalisi
 tammayyanan paribhavisida pageyan kondu desevaligeydu
 śikhaṇḍi cēkitāna yudhamanyūttamaujasaprabhṛtigaḷuman
 ikki pāṇḍavara śaṇkeyin śruta sōmaka prabhṛtigaḷappa
 upapāṇḍavara talegaḷan koṇḍu taḷataḷane nēsaṛ mūduvāḡaḷ
 bandu – koḷ ninna naccina pāṇḍavara talegaliveyendu
 duryōdhanana mundikkidoḍā mahānubhāvan ā talegaḷan
 nīḍum bhāvisi nōḍi –

pavanajanāsyamaltidavanānanamappode maṭṭamirdu nō
 ḍuvude maḍiyavaktramane kemmane pōytaṛivilladāytu pāṇ
 ḍavara śiraṅgaḷ allavivu pāṇḍavasūnugaḷappa paṇcapāṇ
 ḍavara śiraṅgaḷan neṛi vicāraisadakkāṭa koṇḍu barpudē 33

paramēśvarāvātārane
 paramajñāniye vivēkavikaḷaravol bā
 lara taleyan tandudaṛin
 dorekoṇḍudu ninage pātakam bālavadham 34

adu kāraṇam nīn prāyaścittapavitragātranāḡe himavantakke
 pōpudendu suyōdhanana nuḍida nuḍiyan avadhārisi
 rudrāvātāran karam siggāḡi paścāttāpambaṭṭā pradēśadin taḷardu
 hastināpurada puravīthigaḷoḷagane baruttum andina yuddhā
 vasānadoḷāda kaḷakaḷadin kaḷakuḷamāda purajanaṅgaḷa
 neraviyoḷḡōrondeḍeyoḷ pavaḷada muttina māṇikada

swords that lay by their heads. He attacked the guards in front, then attacked the guards standing at the tents, attacked the guards on their rounds with brute force. He seemed like Yama holding his spear as he attacked women and children without discrimination. He killed them all, wiping off an entire battalion. When he came up against Dhrishtadyumna, who taunted and humiliated his father, he brought his vengeance to an end. He sacrificed him to the directions! He killed Shikhandi, Cakitana, Yuddhaman, Uttamauija and the others. Mistaking Sutasoma and others for the Pandavas, he slew the heads of the young Pandava sons. Then he raced away as the Sun rose, and said, 'Look! I've come with the heads of the Pandavas who humiliated you.' He placed them before Duryodhana. The noble man gazed at the heads for a long time.

This is not the head of the Wind's son.

Would it give me such an even look?

This has been a waste, a senseless act.

These are not Pandava heads

but the heads of the Pandava sons!

Did you not think before bringing these heads here?

33

O Parameshvara Incarnate!

O All Knowing One! You do not discriminate at all!

Bringing heads of little boys

You have committed the sin of killing children!

34

Go atone in the Himalaya and be purified. Ashamed and repentant, the Rudra Incarnate heeded Suyodhana's advice. He walked through Hastinapura's streets where people assembled in groups after the war. Hearing sounds, he saw watched merchants carrying trunks of coral, pearls and rubies while stupid men enquired at the shops. Dwarves, country bumpkins and blind men were taken

pēḷigegaḷam pottu kaḷakaḷavidēnendu nereyangaḍiya
 mundaṇaṅgaḍiya paradaran kaṇḍu besagoḷva paccapasi
 yeggaruman kubjavāmanabadhiraṇaṅgaḷverasu tamman
 tegevara kayyan patti barpa gāvilaruman puravīthigaḷan
 suttium baḷasiyum barpa vṛddhakañcukigaḷuman poṭṭe
 baṭṭāgirdu peranaṭṭa naḍuvan nōḍi pokku miṭṭendu miḍukal
 aṇmade kaṭṭaccarigoḷva gharavaṭṭigeya kāpināḷgaḷuman kajjaman
 kāḷaman pārva kajjagaḷigaḷuman mārgamiyāda bidirada
 lōbhigaḷigaḷuman nondu palgiṛidōḍuva pulgaḷigaḷuman mōḍi
 meyyoḷ nindiriva arigaḷigaḷuman seragan beragan bageyada
 niccaṭagaḷigaḷuman ettānum irdum iṛivandōḍiriva
 dhuragaḷigaḷuam āḷdana besanam maraḷi kēḷada
 besagaḷigaḷuman ubbāḷiyaḷaviya lekkakkiridu besakeyva
 paḷagaḷigaḷuman aḷavanaridu bēgiriva balgaḷigaḷuman
 mārbalaman kaṇḍu pūṇḍiriva kaḍugaḷigaḷuman bēḍidarge
 bēḍitan koṭṭu bandiriva kasavaragaḷigaḷuman mattam aṇmi
 naḍediriva naḍegaḷigaḷuman nōḍi vismayambaṭṭu
 raudraprāyaścitta pravartanārtham himavatparvatakke pōpudum
 suyōdhanan cittasamādhānaṅgeydu cittajābāndhavanan smariyisi
 paralōkaman sādhisuvenendu kṛtavarmāḍigaḷan aśvatthāmāḍigaḷan
 visarjisi taddivasāvasānasamayadoḷ prāṇavisarjanōnmukhan ādan
 intu –

paṇkajamum suhr̥dvadanapaṇkajamum mugivannam ugratē
 jam kiḍutirpinam nijakaraṅgaḷan anduḍuguttum irdu ca
 krāṅkam agalvinam kramadin ambaraman bisuṭurvigandhakā
 ram kavitarpinam kurukulārkanum arkanumastameydidar 35

in parade, surrounded by aged eunuchs and bravado guards with rotund bellies who could barely move. Soldiers waited their turn, greedy soldiers blocked people's way, vile fellows ran away gritting their teeth, heroic opponents prepared to fight the fearless, genuine heroes sought no one's help, heroes come from far and near going about their jobs, heroes carrying their king's command without question, aged heroes counting their victories, illustrious heroes, men who fought with minds intent on their enemies, heroes who fulfilled anything asked of them and armies who fought on land. He watched them in wonder, like a Rudra at the time of the world's dissolution. He made his way to the Himalaya in repentance. Suyodhana, now at ease, leaving Ashwatthama and others, intent on attaining the next world, was ready to breathe his last at the end of the day.

The face of lotus/lotus-faced friends seemed to diminish.
 The radiant Sun/king faded
 as rays/hands grew weak, chakra birds separated/the emperor
 lost his empire shedding the sky/garment
 Darkness spread as the Kuru Sun fell.

modaloḷ śāntanusūnu pattudivasam cāpāgamācāryan a
 ydudinam bhāskaranandanam dinayugam śalyan bharaṅgeydu kā
 didoḷādardhadinam dinārdhada gadāyuddham paricchinnam in
 tu dinaṅgaḷ padineṇṭaṇ in samedudā raudrāvaham bhāratam 36

kadanam mārgaśirada śu
 ddhadinam tēraṣi tārage bharaṇiyolaḷ mū
 lada kaḍeyamavāseya pa
 rvadoḷam nirmūlamāytu kauravavamśam 37

antu bhāratam samarabhārāvātāramāge –

jayalakṣmīpriyaṇoḷ parākramakṛtatālaṅkāraṇoḷ satyavā
 diyoḷarthipriyaṇoḷ dharāpraṇayiyolaḷ nirdvēṣiyolaḷ paṇḍitā
 śrayaṇoḷ rājitarājacihnayutaṇoḷ śrīdēviyum bhūmidē
 viyum atyutsavadinde bandu neredar cālukyakanḍarpanoḷ 38

dharāṅkānte suharṣadin paraseyum śrīkānte sēsikkeyum
 paramānandade sēseyan parakeyan tānāntukoṇḍāgaḷ ā
 daradin dakṣiṇabāhudaṇḍade jayaśrīkānteyan tāḷdi mū
 varanā kānteyaran manaṅgolisidan cālukyakanthīraṇ 39

In the beginning, Shantanu's son fought for ten days,
 Drona, the archery teacher fought for five days
 The son of Bhaskara fought for two days,
 Shalya fought for half a day
 The duel of maces filled the remaining day.
 This is how it went,
 The terrible Bharata war came to an end. 36

The war began when Bharani ascended
 on the thirteenth day of the first
 fortnight of the month of Margashira.
 On that day of the Amavasya of the
 Mula star, the Kaurava line ended.⁷ 37

So, the Bharata race was relieved of the burden of war,

Beloved of Victorious Lakshmi, Adorned by valour,
 Speaker of truth, Adored by benefactors,
 Beloved of earthly folk, Without desire for vengeance,
 Refuge of scholars, Bearing the radiant mark
 of kingship: Shridevi and Bhudevi
 came to join the Chalukya Kandarpa. 38

The Earth blessed him happily and Shri showered him
 with auspicious rice and he received them with great pleasure.
 He embraced the Goddess of Victory with his right arm
 The Chalukya king pleased all three women. 39

Gadya

idu samastabhuvanavallabhajanāśrayan śrī pṛthvīvallabhan
 mahārajādhirājaparamēśvaran paramabhaṭṭārakan śrī
 satyāśrayakulatilakan śrīmadāhavamalladēva śrī
 pādakalpapādapāśrayāsannavarti kavicakravarti
 kavirannaviracitamappa cālukyacakravarti śrī
 sāhasabhīmavijayadoḷ duryōdhanōtkrāntivarṇanam
 navamāśvāsam sampūrṇam

Here ends the description of the passing of Duryodhana, in the ninth canto of the *Victory of Sahasa Bhima*, the Chalukyan emperor that the Poet Ranna, emperor among poets, taking refuge at the holy roots of *Kalpavriksha* which are the holy feet of Srimad Ahavamalla, has composed for Sri Satyashraya, glory of his clan, foremost among warriors, supreme lord, king of kings, ruler of the Earth, the refuge of men, king of all the world.

Daśamāśvāsam

śrīge jayaśrīge dharā
śrīge manōramāṇan enisi sakaladharitrī
bhāgadoḷam negaldan di
gbhāgadoḷ eseyalke kīrti sāhasabhīman 1

āgaḷ murāntakan samaravijaiyappa sāhasabhīmana sāhasakke
mecci dharmanandanana mogaman nōḍi –

kurupatipātadin kṛtabhayaṅkaram arjunabāṇaghātaja
rjaritaśarīrasaindhavamadāttabalāmbudhiyum niśātātō
marahatakaṇṇamastamitaśalyaśarasthitabhīṣmasāhasam
doreyenisittu bhāratake gelda raṇam kumarāṅkarāmanā 2

turagakabhandhadoḷ naraśiraṅgaḷa vīramahākabandhadoḷ
kariśiramāgaḷ utkaṭakadambadoḷā bhaṭaran taguḷdoḍā
turagamukhambolādudu vināyakanantevolāytu nōḍe ki
nnararaṇamendoḷēvogaḷvudā raṇaman kumarāṅkarāmanā 3

Canto Ten

Beloved of Shri, Jayashri and Dharashri,
Goddesses of Wealth, Victory and Earth
the Daring Bhima shone in all the worlds
and his fame extends to the horizons.

1

The killer of Mura, pleased with the Daring Bhima's valour in
the victorious war, looked at Dharmaraja,

The Kuru king's sins caused Arjuna's terrible
arrows to cleave Saindha into two, crush the bodies
of the ocean-strong army, Karna to meet his death by
a spear. Shalya too was killed.
Brave Bhishma lay on a bed of arrows.
The Bharata war was the victorious
Kumarankarama's warfield.

2

Headless horses, heads of men, torsos of great heroes
scattered elephant heads, warriors with horse faces,
Vinayakas are seen, a warfield of Kinnaras¹ –
What praise for Kumaranka Rama's war?

3

samadavirōdhihatyadoḷe tadrudhirāmbunimajjanārdraka
rdamam iṣughātapātitaśirōvanipālanaṭatkabandhavi
bhramam atiraudramāytu sumanas sumanōbharanityalampaṭa
bhramaram anēkabhūtaniḷayam samaram kumarāṅkarāmanā 4

kurudhareyan nijōgragadeyērgaḷin ul̥tu samasta vairibhū
para rudhirāmbuvinde bedemāḍiye ghaṭṭitakumbhimuktabhā
suranavamauktikaprasarabījamaṇ ṍiye bitti tārabhū
dharasitakīrtiyemba beḷasan beḷedan parasainyabhairavan 5

nuḍivudaṛoḷ todaḷnuḍidarendoḍamīyade pūṇḍa pūṅke mā
ṇdoḍamiṛivalli meydegedarendoḍam ummane nāṇcuvan mogam
guḍan avargendoḍēn nuḍiya cāgada bīrada kīrtivalli daṇ
guḍivide pēḷavēḷvudo guṇatrayamaṇ kumārāṅkarāmanā 6

vasudhege mēreyādudu payōdhi payōdhige mēreyādude
ṇdese desegaḷge sīme digibhāvaḷiyāytene māṇadelliyum
pasarise tāne vāridhiyinatta diśāḷiyinatta diggaja
prasaradinatta nīḷdudu yaśaḷprakaram kumārāṅkarāmanā 7

iḷeyoḷadaṇkurisi hari
tkuḷadoḷ vardhiye nīḷdu gaganakkasuḥṛ
tkuḷanārīnayanāmbuve
beḷeyisidudu kīrtilatikeyan sattiganā 8

endu murāntakan pogaḷdu kurukulāntakana mogamaṇ nōḍi –

Arrogant enemies lie on the field, blood mingled
 with mud. Arrows toppled the heads of kings
 and headless trunks danced – how terrible!
 Celestial beings shower flowers attracting bees.
 This is Kumaranka Rama's warfield –
 the abode of the *bhutas*!

4

With his terrible mace, Bhima ploughed the Kuru
 field like Bhairava,² watered it
 with the blood of kings, sowed fresh pearls
 from foreheads of fallen elephants and reaped
 a crop of pure fame like the silver hills.

5

Kumaranka Rama felt ashamed to face
 men who stuttered, did not fulfil their promises,
 or were released from battle –
 he would not look at them!
 When the vine of fame extends so far,
 what can I say of his three qualities,
 his courage, charity and truthfulness?

6

The ocean is the boundary of the earth,
 the ocean's limits are the eight directions.
 Elephants stand at the end of the directions.
 His fame extends to the oceans, to the directions
 and the guardian elephants.
 Kumaranka Rama's fame stretches a long way.

7

Sattiga's fame sprouted on earth,
 spread to the directions,
 it touched the sky, watered
 by the tears of his enemies' women.

8

Having praised him, Krishna looked at the face of the Vanquisher
 of the Kuru line,

muniyisidarātiyan ko
 lvenendu pūṇdante pūṇkedappade kolalum
 ninagallade tīrgume ge
 lvenendu nuḍidante gelalum irivabeḍaṅgā 9

peṛarāḷa peṛara kudureya
 peṛarāneya peṛara rathada pervaladindam
 iṛivar pērarēkāṅgadi
 niṛivavar āṛ ninna teṛadin iṛivabeḍaṅgā 10

Javan uṛi barcidavol kau
 ravarellara kondu kauravēśvarabalaman
 taveyiṛidu tīrcalēkāṇ
 gavīra ninnannan āvan irivabeḍaṅgā 11

maneveṇṇin makkaḷ embī nuḍi pusi nijakṛṣṇāṅgadoḷ puttī kīṛtyaṇ
 gane śubhracchāyeyādaḷ baḷedaḷanilamārgambaram parbidaḷ di
 gvanitāsandōhaman tāpinamaḍiyiḍuval gōtraśailāgradoḷ ma
 jjanamā vyōmāpagāvāriyoḷ ene piridum bhumbhukan
 sāhasāṇkan 12

endu nārāyaṇan cāḷukyanārāyaṇa śūrakṛtyaṅgaḷan
 pogaluttipinam āgaḷ dhṛtarāṣṭranum gāndhāriyum baral
 dharmanandanān poḍevaṭṭu –

īyade bāḍamaydan emagollade sandhiyan ayya nimma gāṇ
 gēyara mātugēḷadaḷidan kururājan adarke duḥkhaḍin
 bāyaḷiḷalkevēḍa nimagāṇ magan allene nīme tandeyum
 tāyum amōgham innemage pāṇḍumahīpatiyindam aggaḷam 13

You vowed to kill your enemy against whom you raged.
 You have fulfilled your promise.
 Could another do so? You won,
 just like you said you would, O Irivabedanga! 9

Enemies fight with their soldiers, their horses,
 their elephants, their chariots.
 Could they accomplish such a feat singlehandedly,
 like you have, O Irivabedanga? 10

Like Java³ you wielded your deadly spear so well!
 You killed the Kauravas and destroyed
 the Kaurava army, fulfilling your desire.
 Is there another like you, O Irivabedanga? 11

That children are begotten only of housewives is a lie!
 Fame was born brilliant white in your dark body,
 she extended across the Wind's path
 and reached the women of the directions.
 She went to the lofty Gotra mountains and bathed
 in the celestial river, O Aud Man!
 This Sahasanka is a great Conch! 12

When Narayana praised Chalukya Narayana's bravery, Dhritarashtra
 and Gandhari joined them and Dharma's son prostrated before
 them.

He denied us five villages –
 he did not heed your advice about a truce, Father!
 The Kuru king dismissed Gangeya's words.
 Be not sorrowful for aren't we your sons too?
 You are father and mother to me.
 Certainly, you mean more to us than the Pandu king. 13

embudumā prastāvadoḷ duryōdhanana mādēviyarappa
 bhānumatiyum candramatiyum modalāda atiratha
 mahārathārdharatha pramukha sāmantaṁṇḍalikāṇṭahpura
 kānteyarondāgi tamtamma jīvitēsvararan saṅgrāmaraṅgadoḷ
 arasuttam bandu kāṇade –

gaḷitāśruprakaram payōdhara taṭavyastāmbaram srastakun
 taḷabhāram parigeṭṭa dīnavadanam nirghātaniśvasam ā
 kuḷacittam parivēṣṭitapracurahāhākrandanam śōkavi
 hvaḷadin kūlgudihonḍudā kurukulakṣmāpālanantaḥpuram 14

śarakoḷe satta yūthapatigaḷ paḍe dāruṇa ghātadinde cā
 taracaturāṅgasēne kiḍe bhūruhamillada baḷḷigaḷgadēn
 doreyenisitto bhīmabhujanirdaḷitātma narēndrarilladu
 bbarisida śōkadindaḷali kōṭalegoḷva tadaṅganājanam 15

antu śōkavihvalarāgi barpalli kauravanitambiniyar gāndhārī
 dhṛtarāṣṭrara kāla mēle kavidu biḷdu –

ellidan ellidan kurumahīpatiyellidan ellidan mahī
 vallbhan induvamsatilakāhvayan ellidan ellidan lasa
 tpallavakīrti cārutaramūrti phaṇīndrapatākan elli tā
 nellidan ellidan gaḍa manahpriyan ellidanō suyōdhanan 16

At that moment, Duryodhana's queens, Bhanumati and Chandramati arrived with the wives of atirathas, maharathas, chieftains and subordinate governors, looking for the lords of their life, but they could not find them,

Tears fell, their breast garments slipped,
 their hair knots fell loose
 and their pitiful faces were plain.
 Racked with long sighs, they wailed their distress.
 Surrounded by women lamenting, Haa! Haa!
 The Kuru harem frothed like rice on boil.

14

Their commanders succumbed to arrows
 when the ferocious assault destroyed
 the four-pronged army. What will these vines do
 without the support of the tree? Grieving women cry
 for their husbands killed by Bhima's arms.

15

Sorrowful Kuru wives fell at Gandhari and Dhritarashtra's feet,

Where is he? Where is our Kuru king?
 Oh, Where is he, Our great king!
 Best in the line of the Moon – Where is he?
 His fame was a lustrous sprout, our handsome man,
 Flag Bearer of the Serpent King,
 Where is he – Where is he?
 Oh, where is Suyodhana, the mind's delight?

16

bhānumativadanabisaruha
 bhānu lasaccandramatimukhēndīvaracan
 drānanan ellidanō ravi
 sūnumanaḥpriyanenippa kurukulatilakan 17

endu karuṇākrandanaṅgeyvudum āgaḷ adan kaṇḍu dharma
 nandan andharājaṅgam gāndhārigam poḍemaṭṭu –

nimage besakeyvem ayvar
 kramademmin kūḍikoṇḍu nelnan pūrva
 kramadindāḷdemman nō
 ḍi maṇevuḍin nimma sutaran andhanṛpālā 18

endu dharmanandan nūḍiye dhṛtarāṣṭran avadhārisi –

emaginnum mānasavā
 ḷa mōhamillindu ninnan initam bēlpem
 yamaputrane mṛtarādara
 sumakkaḷamn bēre bēre tōrisu maganē 19

ene idāva gahanam avargaḷgan samskāravidhiyin
 samskāraman mālpen endāgaḷ –

tanuśōkāṇaḷan aḷural
 dinēśasutan aṅgamahitaḷādhiparādhā
 tanayana kaḷebaraman bhōṇ
 kane kaṇḍaḷ kunti tanna coccila maganan 20

antu kaṇṇana kalēbaraman taḷkaisi putranan kaṇḍa teradin
 paḷayisuva nijajananiyan kaṇḍu pāṇḍunandan idēnendu
 besagoḷe –

He was the Sun to lotus-faced Bhanumati
 He was the Moon to lily-faced Chandramati
 Oh, where is he? Where is he who delighted
 his friend, the child of the Sun?
 Where is the *tilaka* of the Kuru clan? 17

Watching them cry pitiably, Dharma's son prostrated before
 Gandhari and the blind king,

The five of us obey your command –
 Rule together with us, O blind king,
 as you did before.
 Forget your sons, consider us as your own. 18

Listening to Dharma's son speak, he said,

We do not yearn any more
 for this human life.
 I have just this one request, Yamaputra!
 My son, show me each of my princes! 19

'Why do you worry? I will perform all the death rituals for them',

Her grief was a crackling fire,
 Kunti saw the Lord of Anga, child of the Sun
 the lifeless body of Radha's son –
 her first born. 20

Pandu's son watched his mother embrace Karna's lifeless body
 as if he were her own son and questioned her,

vanajātapriyabandhugaṅgapatīyan dharmaṅge ninnan hutā
 śanamitraṅge bakāriyan surapagam gāṇḍīviyan petten ā
 dinakṛnnandanān enna coccila magan nimmagrajan kaṇṇan ā
 n initan nimmaya mōhadindusiradirden kondenay dharmajā 21

embudum dharmanandanādigaḷ atyantaduḥkhitarāgi
 intendar –

piriyaṇṇan kramadātan arkasutan endēkinnegam pēḷdi
 irdiro mun pēḷdoḍe mātigā piryan emmaṇṇaṅge sāmrājyabhū
 bharaman koṭṭavanāḷdoḍande baḷikāv aḷāgi saubhāgyadin
 direvē polladugeydirendu jaḍidar kuntīsutar kuntiyan 22

endu śōkaparāyaṇarāda pāṇḍunandanarge kāraṇapuruṣōtaman
 anēkaḍṛṣṭāntagaḷane pēḷdu kṣatriyadharmamintuṭevalam endu
 manahkṣatambidaḷvēḍi samsārasvarūpaman aridu
 sairisuvudendaṛipi sambōdhise samādhānacittarāgi
 vidhipūrvakadin duryōdhanaprabhṛtigaḷappa pārthivara
 peṇaṅgaḷanondāgoṭṭi kaṇṇana kaḷēbaraman tarisi inibara
 kaḷēbarada mēlirisi candanadisurabhidravyaṅgaḷin
 samskārisidin baḷike kaṇṇaṅge kaṇṇasthaliyemba
 tīrthaman māḍi jaladānādi parōkṣalōkakriyegaḷan
 nirvartisi tadanantaram kontiyum gāṇḍhāriyum
 dhṛtaraṣṭranum pāṇḍavaranoḍambaḍisi parama
 pāvanamappa tapōvanaman āśrayisidar –

ittal dharmanandanān mukundaṅge kayyan mugidu –

To the Friend of the Lotus was born the Anga king,
 You were born to Dharma, the enemy of Baka
 to the Fire's friend, Gandhivi to the Surapa.⁴
 I gave birth to the Daymaker's son. Karna is my first
 born son and your elder brother.
 My passionate attachment to you prevented me
 from revealing it. I killed my son, O Dharmaja! 21

Dharma's son and the others were extremely pained at her words
 and said,

So the child of the Sun was the eldest brother
 in line – Why did you not tell us?
 Had you spoken earlier, the kingdom
 would have been his. He would rule,
 we would serve him and live in prosperity
 but you were wrong in your deed.
 In this way Kunti's sons reproached Kunti. 22

As Pandu's sons grieved, the Purushottama incarnate related many
 similar examples, taught them the secret of *kshatriya dharma*,
 and consoled them. Regaining their balance, they stacked the
 bodies of Duryodhana and others and employed Brahmins to
 perform the last rites. They had Karna's body brought there and
 placed him over the other bodies. With Brahmin priests, they
 performed the rites themselves with sandalwood and other
 perfumed materials. They built a *teertha* for Karna and offered
 ritual water to send him to the other world. Then with their
 permission, Kunti, Gandhari, Dhritarashtra and the royal queens
 went to the forest to perform austerities.

With folded palms, Dharma's son said to Mukunda,

initondugrasamastabhāratamahābhārāvatāram mukun
 da nijānugrahadindamāytu kirīyan pārthan mahīmōhami
 llenagītan kuruyuddhalabdhajayan ī bhīmaṅge nīm paṭṭaban
 dhanaman mālpuḍadarke hastinapuraprasthānaman māduvam 23

embudum bhīmaṅge paṭṭabandhaman mālpuḍendu
 vāsudēvan muntāgi sahadēvan nirūpisida śubhamuhūrtadoḷ
 hastinapuraman pokku –

deseyan tekkane tīve tāṭitamahābhērīravam viprare
 ṇdeseyoḷ vēdanināḍadin parase paṅkējākṣiyar kūḍi san
 tasadin sēseyanikke pāṇḍavabalaprākavaravēraṅge sā
 hasabhīmaṅge manōmudam berasu kṛṣṇan kaṭṭidan paṭṭaman 24

bhīmasēnaṅge paṭṭaman kaṭṭi hastinapuradoḷ tammutayvarum
 himasētuvaram mahāmaṇḍalīkarin besakeysikonḍu sukhadi
 rājyaṅgeyyuttirdar

Gadya

idu samastabhuvanavallabhajanāśrayan śrīpṛthvīvallabhan
 mahārājādhirājaparamēśvaran paramabhāṭṭārakan śrī
 satyāśrayakulatilkan śrī madāhavamalladēva śrī
 pādakalpapādapāśrayāsannavarti kavicakravarti
 kavirannaviracitamappa śrīsāhasabhīmavijayadoḷ bhīmasēna
 paṭṭābhiṣēkavarṇanam daśamāśvāsam sampūrṇam

We won this terrible great war – the greatest there
 has been with your support, Mukunda!
 Partha is the younger one.
 I have no fascination for the throne.
 Coronate Bhima for he brought us victory in war.
 Let us proceed to Hastinapura.

23

Vasudeva instructed Sahadeva to fix the auspicious day and proceeded to Hastinapura to coronate Bhima.

The directions were filled with sounds of beating drums,
 blessed with vedic chants while lotus-eyed women
 showered auspicious rice over the Pandava protector,
 their fortress.
 Then with great pleasure,
 Krishna coronated the Daring Bhima.

24

Having coronated Bhimasena in Hastinapura, the five brothers served by the provincial rulers from the Himalaya to the *Setu*⁵ ruled with happiness.

Here ends the description of the coronation of Bhima, in the tenth canto of the *Victory of Audacious Bhima*, the Chalukyan emperor that the Poet Ranna, emperor among poets, taking refuge at the holy roots of *Kalpavriksha* which are the holy feet of Srimad Ahavamalla, has composed for Sri Satyashraya, glory of his clan, foremost among warriors, supreme lord, king of kings, ruler of the Earth, the refuge of men, king of all the world.

Maṅgaḷa mahāśrī



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Notes to the Translation

Canto One

1. The first chapter is a *pīthike* which introduces the composition and offers praise to the gods, the poet's patron and poets of the tradition. Ranna's patron, Emperor Satyashraya (997-1008 CE) is referred to as Chalukya Narayana.

Anantabhoga is the serpent with innumerable hoods who resides below the earth.

2. The opening verse is a *slēṣa*, a mode of punning in South Asian literary traditions containing two meanings, simultaneously. In this verse, praise is offered, simultaneously, to Vishnu and to Satyashraya, the Chalukyan emperor.
3. *Kalpavriksha* is the wish fulfilling tree in Indra's garden.
4. This verse praises Shiva. But Ranna suggests that Ardhanarishwara embraces Gauri. Since he calls his patron Chalukya Narayana, so it suggests that the other half is Narayana (Vishnu). Ranna describes Shiva as Harihara (Shiva and Vishnu). Half of Shiva is Parvati and half of Shiva is Vishnu.
5. Brahmi refers to Saraswati who sits on the tongue of Brahma.
6. This *slēṣa* refers to the god Brahma and the king Satyashraya.
7. Dedication to Surya is rare in *kāvya*. Even though the Chalukyas are said to be from the lineage of the moon, there are inscriptions that also claim their lineage from the sun (Parbhani copper plates, vol. 13, Issue 3, Quarterly Journal of Society of Indian Historical Research, Poona).
8. The invocation is to the goddess Durga. The poet plays on the word *kuru* which means to love as well as to sit as well as *kūrasi* which means sword.
9. Manmatha or Kama is the god of love.
10. Conventionally, the body is described as ornamented in sixteen ways while poetry, according to Bharata has thirty-six ornaments.
11. Ammana Gandhavarana refers to a special kind of elephant.

This *slēṣa* verse refers to the god Ganapati, leader of the *gaṇas* as well as the king Satyashraya.

12. The Ghurjara-Pratihara dynasties ruled over North India between the

seventh and eleventh centuries, from Ujjain and later Kannauj. However, in this verse, Ranna may be referring to the Chalukyas of Gujarat. Some Rajput clans claim their descent from these dynasties. The connection between the Gurjaras and the Chalukyas of Gujarat is still a matter of debate.

13. Parashurama vowed to kill all Kshatriyas and bathed only after he fulfilled his vow. Kuvarankarama is the epithet of Satyashraya.
14. The story refers to Markandeya who was about to be killed by Yama but is spared when he embraces a Shivalinga.
15. The practice of standing on an anthill is not quite clear. However, the oldest extant work on Kannada poetics, the *Kavirājamārgam* also mentions an anthill in the same context of surrender,

An example of overstating one's excellence:

Throw away your weapons. I will not kill you.

Bite the grass. Step on the anthill.

Prostrate before me. Either get out of this place,

or roar like a lion and take up a weapon. (3.199)

16. *Yuga* in puranic lore is an epoch or era within a four-age cycle (*caturyuga*). A complete *Yuga* starts with the *satyayuga*, followed by the *trētāyuga*, the *dvāparayuga* and the present *kaliyuga* believed to have begun at the end of the *Kuruksheṭra War*. In this conception, the perishable universe is created by Brahma who also takes birth and dies. The period between the birth and death of a Brahma is called a *mahākalpa*. Each day in Brahma's life is a *kalpakāla*. Each *kalpa* is divided into fourteen parts and each part is ruled by a *Manu*. Each *Manu*'s reign is called a *manvantaram*, and each one has seventy-one *caturyugas*.
17. It implies that the sun rose in the east.
18. The poet using the term *bāhurāhu*, to mean an astrological body that causes the eclipse. In Puranic lore, Rahu and Ketu were born from the severed throat of a Brahmin who stole the *amrita* nectar from the gods. The Brahmin's identity was revealed by Surya (Sun) and Chandra (Moon). Hence, Rahu and Ketu swallow the Sun and Moon when they can, but since they were born from two ends of a severed throat, the Sun and Moon are able to emerge from their grasp and become visible again.
19. *Mārga* (Way) was formulated by Dandin to express the diversity of Sanskrit styles while emphasizing its unity of Sanskrit literature. *Deśi* refers to a local style marked by a directness and grace without the use

of complex figures of speech. The *Kavirājamārgam* theorizes this difference.

20. The verse provides us with historical information about patronage among the Western Chalukyas in the tenth century CE.
21. Jaina authors emphasize conduct (*cāritra*), not simply biography.
22. It is said that Ranna belonged to a bangle-seller community who work with precious stones in Mudhol, Karnataka. This is a biographical detail woven into the *kāvya*. The hoods in this verse refer to scholar critics.
23. The literary technique employed here is *simhāvalōkana*, the casual glance the lion throws behind him as he walks along. In poetic convention, it refers to flashbacks within the narration.
24. Refers to Kalidāsa's work, *Mālavikāgnimitra*:

*purāṇmityēvanasādhusarvam,
nacāpikāvyaṃ navamityavadyam
santaḥ parīkṣyānyatardbhajantē
muḍhaḥ parapratyayēnabuddhiḥ.* (1.2)

(Everything is not good simply because it is old; nor a poem should be condemned simply because it is new; the wise resort to the one or the other after (proper) examination; [only] a fool has his mind led by the judgement of another.)

25. Dikkumaris are celestial maidens in Jaina literature.
26. Kanchuki is a character in Sanskrit drama, usually chief of the palace inner chambers.
27. *Karaga* is a traditional rain ritual, generally performed by women carrying water pots on their head. The ritual is also associated with Draupadi. Here too, Draupadi appears to have a wish she would like fulfilled.
28. Ranna identifies Bhima with Satyashraya in the previous verse while continuing to provide biographical information about him.
29. Refers to Yama, god of death.
30. The verse recalls Bhatta Narayana's seventh century play, *Veṇīsamhāra* whose dominant mood or *rasa* is *vīra* or heroism.
31. Ranna employs a rare metre here, the Navanalina, or lotus metre.
32. Fires are named according to how they arise, for example: *bāḍabāgni* (fire from within in the ocean), *dāvāgni* (a forest fire).

In poetic conventions, as in this verse, the moon is the enemy of the lotus that blooms in the day.

In Puranic lore, the *vajrāyudha* is Indra's weapon made from the

backbone of sage Dadhichi, though the weapon is also mentioned in the *Rgvēda*. Indra used his weapon to cut the wings of mountains which become immobile from then on.

Canto Two

1. Time of dissolution.
2. This reference is unclear.
3. The reference is also unclear.
4. Indicates that he is called the hundredth Tailapa.
5. This is an example of a *subhāṣita* (well-spoken), a literary genre of advice literature. Many *subhāṣitas* say that wealth is increased when wealth is shared, or that a covetous man cannot become a wealthy man.
6. The *vidūṣaka* is the court jester and companion of the king in Sanskrit drama. The figure of the *vidūṣaka* can be traced to Bhasa's plays.
7. The sense here is that Bhima is going to kill everyone, rendering lineage meaningless.
8. Maruti is Bhima, son of the Wind. The name usually refers to his brother, Anjaneya.
9. The *vidūṣaka* is often represented as having a large appetite. Generally, people with a large appetite are mocked.
10. Vasus are the eight elemental attendant deities of Indra and Vishnu. In the *Mahabharata*, the Vasus steal the sage Vashistha's cow who curses them to be born on earth as mortals. They request Ganga to be their mother. She will later become the queen of the King Shantanu. Ganga drowned each child to liberate them except for the eighth, Dyaus who lived as Bhishma.
11. Refers to Drona.
12. The *Mahabharata* is described as an ocean by poets including Pampa and Nannaya (Pampa's *Vikramārjuna Vijayam*, 1-17; Nannaya's *Ādi Parva*, 1-13).
13. Karna's representation as a loyal friend continues to be a popular trope. South India has tended to be sympathetic to his character, with many 'super-hit' films including *Thalapathi* (Tamil, 1991), *Daana Veera Soora Karna* (Telugu, 1977) and *Karnan* (Tamil, 1964) made on him.
14. The verse turns on a pun on the word *śalya* which also means a small weapon with an arrow head used to control or kill elephants.
15. Recalls the story of Maitreya who offered Duryodhana advice but was met with derision. Duryodhana bared his thigh and slapped it, insulting him.
16. Radheya or son of Radha refers to Karna.

17. This is also a title for Satyashraya.
18. Ashwatthama quarrelled with Karna who was made chief during the war, and threw away his sword. This incident is recorded in *Vēṇīsamhāra*. It also appears in Pampa's *Vikramārjuna Vijayam* but the sword is not thrown down (12.40-5).
19. In Kannada, *jōlada pāḷi* is millet field. A popular Kannada idiom is *jōladaruṇa*, implying that to give someone millets is a debt to be repaid.
20. Duryodhana is speaking here about Drona.
21. The implication here is that blacksmiths know their weapons well but do not fight with them.
22. Bho here means 'yes, Sir', Dho means alas!
23. Here referring to Brahmins.
24. Ashwatthama appears to be making a distinction in birth between himself and Karna.
25. This incident is also mentioned in Bhasa's play *Dūtavākya*, Arjuna rescues Duryodhana from the clutches of the *gandharva*, Chitrangada.
26. Arjuna is also called Gandivi because he possesses the Gandiva bow.
27. Ganga is an auspicious river. *Kalasha* is a water pot used in rituals, implying a strange but auspicious birth. The *kalasha* is also the pinnacle of the temple.
28. Draupadi is called Krishne here as well as in the *Mahabharata*. The *svayamvara* was a practice of choosing a husband from among a number of suitors by a girl of marriageable age.
29. This incident is described in the *Bhāgavata Purāṇa* (10.89-22-66) where a Brahmin, who has lost all his sons, pleads with Arjuna to save his tenth son. Vows to fight Yama, the God of Death.
30. Madana's enemy is Shiva who gave Arjuna the celestial Pasupata weapon. The incident occurs in the *Āraṇyaka Parva*, the third book of the *Mahabharata*.
31. In this verse, the author uses *kṛta* cleverly and finally says he is *kṛtārtha* – which means he fulfilled but also that he made it meaningful.
32. In the Puranas and epics, Kubera is a god associated with wealth.
33. Vibhishana is a Chiranjeevi (immortal) and Ravana's brother.
34. Subhadra was Arjuna's wife, daughter of Vasudeva and Rohini, and sister to Krishna and Balarama.
35. The abduction of cows, popularly known as *gōgrahaṇa* appears in the *Virāṭa Parva*, the fourth book of the *Mahabharata*.
36. Ulupi was the daughter of Kauravya, the king of serpents. The verse implies that by winning her, Arjuna also wins fame (*kīrti*) and victory (*jayalakṣmi*).
37. Ranna emphasizes the word womb here in his employment of imagery

as well as the word *sahōdara* to speak of his brothers, who shared the same womb and the word *vrkōdara* refers to him.

38. This episode appears in the third book of the *Mahabharata*.

39. *Chaturānana* refers to Brahma who has four faces.

Canto Three

1. Shakra's son refers to Indira's son, Arjuna.
2. The war was so unnerving that Yama could not help vomiting despite eating cumin seeds, a popular digestive.
3. Pritha refers to Kunti, hence Arjuna is called as Partha. But here it refers to Bhima.
4. Bhima presented himself as an expert cook at Virata's court, going by the name Vallabha in the *Virāṭa Parva*.
5. It is popularly believed that a monitor lizard entering the house is a bad omen.
6. *Ara* is a synonym for Dharma in Tamil and Kannada. *Ara* is an epithet for Yama, god of death. He implies that Drona believed his son to be dead and went to Yama's abode.
7. *Mangalavāra* and *kaḍḍavāra* (Tuesday and Saturday) are considered inauspicious by astrologists because they are ruled by Mars and Saturn respectively.
8. Bhagadatta was a character in the *Mahabharata* known for his skill with the elephant.
9. Epithet for Indra.
10. A musical instrument.
11. The moon is referred to as *himakṛta* or snowmaker because of its cooling nature.
12. A common idiomatic expression in Kannada and Telugu.
13. *Manuja* refers to a mortal man and is also an epithet for Arjuna. The verse implies that it is extraordinary for a man to be given a position with the gods. Thrilling him – the phrase means to make his hair stand on end.
14. Refers to Hanuman who burnt Lanka.
15. *Jagadguru* literally means Guru of the World.
16. *Animēṣa* means unblinking to refer to gods or fish. One of the *avatāras* of Vishnu is the fish (*matsya*).
17. Kanjodara, literally lotus in the navel refers to Vishnu.
18. *Seragam sārḍapan* is an idiomatic phrase which refers to unrolling the end of the sari to beg for alms.

19. *Ghaṭam* is an important instrument in Carnatic music that provides the *tāla*. *Karaḍe* is a folk instrument that is also in the *Kavirājamārgam* (1.53). It is described as a harsh instrument that is not equal to sophisticated instruments like the *mṛdaṅgam*.
20. Nara's son is Abhimanyu.
21. Refers to Drona and his son, Ashvatthama.
22. Bhurisrava was a prince of a minor kingdom in the kingdom of Bahlika. He was the grandson of King Bahlika, who was the elder brother of Shantanu, king of Hastinapur.
23. Atiratha is a soldier capable of fighting innumerable soldiers. Maharatha is one who can fight against ten thousand soldiers. Arddharatha is one who can fight against five thousand soldiers (P. Subraya Bhat, 1975).
24. Epithet for Surya, the Sun God.
25. Pingaksha refers to Duryodhana, one with the Red Eye.
26. Refers to Karna, the son of Radha.
27. The seven parts of a kingdom are king, ministers, friends, treasury, territory, fortress and army.
28. In the Jaina tradition, three white umbrellas is a royal convention.
29. The three-fold celebrations are *nṛtya* (dance), *gīta* (song), *vādyā* (instrument).
30. Rahu in the form of a serpent swallows the Moon. Here, Rahu refers to Bhima.
31. Wielder of the Noose, referring to Yama, god of death.
32. The king bears the burden of the Earth. Without the king, the Adishesha, the serpent in the nether world bears the Earth. Here Ranna makes a pun on the word *śēṣa* which also means remainder.
33. We may note that Sanjaya is unable to wake him and Duryodhana wakes up only when his parents arrive.

Canto Four

1. Bhatta Narayana's *Veṇīsamhāra* also describes Gandhari as a mother who has begotten a hundred sorrows (also in *Vikramārjuna Vijayam* 14.8).
2. *Upapatti* is a term used in Indian logic to mean proof. The term is used by Gandhari in Bhatta Narayana's *Veṇīsamhāra*. Here Ranna employs it for Sanjaya who attempts to influence Duryodhana.
3. Recall mention of Yudhishtira's oath earlier. Here Duryodhana responds to that oath and defends his desire to die in war.
4. Arjuna received the name Phalguna based on the time of his birth, when

the moon passed through two star-clusters (Purva and Uttara Phalguni) on one day. Phalgunis are famed for entertainment and friendship.

Ranna's phrase, *basirin tegevenu*, probably refers to the more common Kannada phrase, *hoṭṭealliṭṭukonḍu* (literally, to put them in the stomach), hide some Here, Arjuna 'swallowed' Karna while Bhima swallowed Dushasana. The suggestion, following previous verses, is that Yudhishtira would be unable to survive the death of his brothers. Ranna chooses his words carefully again, employing the epithet Yamaraja instead of Dharmaraja in this verse of deadly vengeance. Duryodhana, being close to defeat, does not mind joining Yudhishtira in death in such a case.

5. The verse refers to Duryodhana's deceit in the game of dice. Every time Yudhishtira threw the dice, he gambled away part of his kingdom.
6. The signs are considered auspicious.
7. *Abhimānadhana* (he whose wealth is his pride) is Pampa's epithet for Duryodhana.
8. The term for celestial women here is *surasundari*. Celestial women are often depicted on hero stones carrying fallen warriors to Indra's abode.
9. Vidyadharas, literally 'wisdom-holders' are supernatural beings who are said to attend to Shiva in the Himalaya, but are also found in Buddhist and Jain sources. They appear in numerous sources where they milk the Earth and learn the art of flying.
10. Death is mixture of the macabre and the erotic for warriors. This heaven for heroic men is called *vīrasvarga*.
11. *Rasa* literally means juice or taste, but in Sanskrit aesthetics refers to aestheticized sentiment. In this verse, the base emotion (*sthāyībhāva*) of *rati* (eroticism) is transformed into *śṛṅgāra*, the first of the nine *rasas* and refers to the erotic.
12. *Utsāha* (enthusiasm) is the base emotion which gives rise to *vīra*
13. Ranna, the war poet, dramatizes death. According to aesthetic convention, death is not meant to be performed on stage. Here, Ranna presents the *bībhatsa rasa*, the *rasa* of hideousness.
14. This is *hāsyā rasa* which is the *rasa* of humour.
15. This is *karuṇa rasa* (pathos) whose *sthāyībhāva* is *sōka* (permanent separation). But after the Buddhist intervention, *karuṇā* (compassion) also became a *rasa*. The *Kavirājamārgam* also considers *karuṇā* to be a *rasa* since the author Srivijaya was a Jain. This does not conform with Bharata.
16. Unlike Bharata's eight *rasa* classification, Ranna includes *sānta rasa* as the ninth *rasa*.

17. *Patri*, also *ele*, has the meaning of wheel. *Patri* here might refer to Chariot, rather than to arrows.
18. Madras text of the manuscript refers to 'merchant pishachas'.
19. Guṇadhya is author of the *Bṛhatkathā*, a large collection of tales. He is known to have composed his work in a Prakrit language called *paśāci*. The intertextual reference here is to ask whether the poet would not be aggrieved by these pishachis who have decided that they too can write poetry.
20. This verse has a suggestive quality where Sanjaya restrains Duryodhana while simultaneously speaking of a future occurrence where his thighs will indeed be broken. It is as if Sanjaya prevents the narration from closing abruptly.
21. Ranna calls the battle between Arjuna and Drona a union between lightness and a heavy weight. It mirrors what in Kannada prosody is called '*gurulaghusandhi*'. Kannada metrics has short (*laghu*) and long (*guru*) stresses.
22. Refers to Shiva's bow.
23. Refers to Dhṛishtadyumna, meaning strong by birth.
24. The suggestion here being that his enemies die but his students survive in war.
25. The verse implies that he was a hero from childhood. Many folk stories there is a motif of mothers feeding their child and telling them heroic stories.
26. Bhishma is the great patriarch who led the Kurus for the first ten days.
27. Duryodhana's son is not mentioned in Vyasa's *Mahabharata*. This is likely a folk influence.
28. Refers to Indra
29. Karna's son.
30. Nakula also means mongoose.

Canto Five

1. Srikanta refers here to Vishnu, the husband of Sri (Lakshmi). Vasudeva is an important part of the Jaina tradition too. Satyashraya also patronized *smārtas* who worshipped both Shiva and Vishnu, but are partial to Shiva.
2. Here, Sanjaya tries to capture Duryodhana's attention by taking Bhima's name first, and repeating it continually, marking a shift away from the previous chapter of lamentation.

3. *Jīva, māmsa, rakta, śira, kāya* are five parts of him that correspond to the five elements: *prthivāpastējōvāyurākāśa*
4. The Sanskrit phrase, *gaṇḍasyōparisphōṭakam*, recalls a common Kannada phrase too, *adu kuruvinaḥbokka*.
5. Duryodhana addresses Karna, his intimate friend, as Lord of *Aṅga* country. Even in death, Duryodhana addresses him by this royal epithet, bestowing honour on his friend, whom it was commonly known, was the son of a charioteer. Ranna emphasizes this honour by repeating the last word of the stanza in many verses in Duryodhana's lament. Pampa provides the characteristic features of each character in his poem, where he describes Karna as having *nanni* or the quality of friendship, *nanniyoḷinatanayan*. Ranna uses Kannada words to suggest intimacy.
6. *Ṛta* is the Vedic word for truth. Kannada uses words like *sullu* and *asatya* for *anṛta*. Conventional usage determines that *ṛta* has to be followed, unlike words like not *nija* or *satya*.
7. Refers to Krishna.
8. This curious verse refers to the truth of Karna's birth, which Kunti hid from the Pandavas. Here too, we may refer to Pampa's verse, 9.66 where he explains how Duryodhana came to know that Karna was indeed the eldest Pandava and son of Surya, the Sun-god.
9. The weapon refers to the fire weapon which was given by Shiva.
10. The Earth held fast to Karna's chariot.
11. Refers to Surya.
12. An advisor is a *narmasaciva* who appears in other matters as well.
13. Ranna provides us with different words for advisors in this verse.
14. The suggestion lies in Karna's full Moon face being the reflection of his father, the Sun (*taraṇi tanaya*). Since the Moon influences the tide, the memory of Karna causes Duryodhana's grief to rise.
15. *Karuṇa rasa* with *sōka* as *sthāyībhava* is the early form of Bharata's *rasa* theory. It later transforms into *karuṇā* under the influence of the Buddhists. Sanjaya realizes that death has cast a shadow on Duryodhana. To pull him out of his grief, he turns him in the direction of Bhishma.
16. The emphasis is on the elevated birth of Bhishma as compared to Duryodhana's birth from Gandhari, a mortal woman.
17. Popular term for grandfather.
18. Dhavala is a folk song with native metres.
19. Atri is known as one among the seven vedic sages, and also appears in the *Ramayana* and *Mahabharata* epics.
20. Some assume Bhārata belongs to line of Dushyanta and Shakuntala's son. Here Bharata's father is called Satya.
21. This verse is like a *subhashita* (advice-literature).

Canto Six

1. *Mangalamahāśrī* is a metre which is the final among *vṛtta* metres which have up to 26 syllables. *Mangala* means auspicious and the metre is sometimes used at the end of epics. Here too, *mangalamahāśrī* is used in the sense of an ending.
2. Ranna puns on the word 'śēṣa' meaning the remaining one. He uses the word with different prefixes to give different meanings.
3. Bhishma taught Jalamantra, literally water-spell, to Duryodhana which enabled him to hold his breath under water.
4. *Mattar* is a measure. Ranna follows *Vēṇīsamhāra* where Duryodhana hesitates to enter the lake, taking one step forward and four steps back.
5. This verse is usually acknowledged to be a key verse in the *Gadāyuddha*. Ranna may also be inspired by Bana's *Kādambarī* which contains an elaborate description of the *accchōḍḍa* lake.
6. The *ācamana* is a ritual practice of sipping water for purifying purposes.
7. This verse is present only in the manuscript of the Mysore Institute of Kannada Studies, Mysore University. The next verse appears to be an interpolation.
8. The god of the western direction.
9. Refers to the gods.
10. The world under the earth is called *pātāla*. It is constituted of seven realms known as *atala*, *vitāla*, *sutāla*, *talātāla*, *mahātāla*, *rasātāla* and the lowest one, called *pātāla* is the abode of the snakes.
11. The cosmological term is *brahmāṇḍa*.
12. Ajatashatru refers to Yudhishtira who has no enemy.
13. This expression is significant. In the *Virāṭa Parva* of the *Mahabharata*, while the Pandavas are in hiding in their final year of exile, Bhima is tempted to uproot a tree when Susarman threatens the Virata king but is cautioned against doing so by Yudhishtira.
14. This line recalls the first act of Bhatta Narayana's *Vēṇīsamhāra*.
15. We may speculate that the mention of Rudhiredgari and allusion to the red eyed one (also, Raktakshi) may refer to the final years of the 60-year calendar. These years allude to destruction and follow each other. Perhaps Ranna is speaking of the closeness of the cousins as well as the dissolving years that spell an end.
16. Dimensions of the Kurukshetra battle.
17. *Akṣōhiṇī* refers to an army constituted by elephants, horses, chariots and soldiers.
18. Shiva's enemy is Manmatha, the god of love.

Canto Seven

1. A common proverb that persists in Kannada till today: *nīnuondannna bagedare vidhi tānondannna bagedattu* – man proposes, god disposes.
2. In Kannada, a show of strength is popularly expressed as *ninage nīrukuḍistīni* or *You will be compelled to drink water*.
3. This verse recalls Sage Agastya who drank the oceans up to expose demons hiding in the waters.
4. In Canto 5 v. 64 – Duryodhana says this to Bhishma. Now Bhima asks the same question in this verse.
5. Subraya Bhat (1956, 7.18, Commentary) notes that Ranna's home town is famous for peanuts.
6. T.N. Sreekanthaiah suggests that this verse is popular in Kannada literature for its suggestive quality (*Bhāratīya kāvya mīmāṃse*, 4th edn., 1973, p. 199).
7. Duryodhana is comparing Bhima to Hiranyaksha. This verse recalls Hiranyaksha, brother of Hiranyakashipu, who rolled the Earth like a mat, tucked it under his armpit and went to *rasātala*. *Rasātala* is the lowest level of nether regions inhabited by serpents.
8. Hari refers to Indra in this verse.
9. Kritanta refers to Yama, god of death.
10. Ranna borrows this phrase from Pampa in whose work we find, *nērpīṅge nērpugoḷḷade māṇen* (11.7).
11. Ranna plays on the word 'Janaradana'. Janaradana is an epithet of Vishnu to mean one who protects people. Janardana can also mean one who has caused harm to people.
12. Krishna took the form of Mohini in the distribution of ambrosia.
13. Krishna killed Shishupala with his discus and the elephant that Kamsa sent his way.
14. The word *dharma* is usually said to be untranslatable. Here, Ranna uses the word *ara* in place of *dharma*. Though not used in Kannada today, *Ara* is also a Tamil word meaning *dharma*.
15. Bhima is called the middle born/*madhyama*, likely influenced by Bhasa, the Sanskrit playwright who wrote the well-known Sanskrit play, *Madhyama Vyayoga*. Bhima is the second among the five sons, but among Kunti's sons, he is the middle son.

Canto Eight

1. Angula, whose common meaning is finger is a measurement equal to eight *yava* millet grains.

2. These poses are also mentioned in *Nāṭyaśāstra*, a treatise on drama in the section on 32 Angaragas (170-239).
3. The suggestion is that copper becomes hot quickly.
4. The verse suggests the redness of dawn and twilight.
5. Ranna brings events of his time into the story.
6. The pun is on the meaning of his name, Dur-yuddha, one who cannot be conquered.
7. The moving wheel is a captivating motif, from the Ashoka *chakra* to everyday Kannada as well. For example, the phrase *chakra tirugista iddane* (he is spinning his wheel) means causing something to happen.
8. The thunderbolt is the nail in his chariot, and the lightning flashes are sparks from the moving chariot.
9. The description of thighs as banana stems is usually used to describe women.
10. As a cultural practice, the use of the left is considered improper.
11. In the *Mahabharata*, Baladeva rebukes Bhima soundly, Baladeva and Vasudeva are closely associated revered figures for the Jains.
12. Aruna, son of Vinata born as an egg. The egg was broken by his mother, and he was born with deformed thighs and became the charioteer of the Sun.
13. Bhima is in angry, *raudra* mood and she is arousing love in him. Smara had no body, Krishne gave *sanjīvani* and brought him to life. Bhima and Satyashraya are brought together in the Chalukya Kandarpa.
14. The box here is a religiously significant *karaḍi* in which the *linga* is placed.
15. The verse is reminiscent of a *yantra* that seeks to compel action.
16. The suggestion is that Manmatha and his five arrows are unnecessary because of her five-fold beauty.
17. Kama, here Angodbhava is said to take birth in a person, hence inflaming them with love.
18. This verse is reminiscent of the customary *āyudha pūja* during Navaratri when weapons are worshipped.

Canto Nine

1. Satyanilaya is a play on his patron's name, Satyashraya, where *aśraya* like *nilaya* means dwelling.
2. Ashwathama bears Shiva's features since he is said to be his incarnation.
3. The verse is composed in Prithvi metre.
4. Rajoguna among the three dispositions refers to the quality of passion.

5. Probably refers to Dhanyantari, the god of medicine.
6. *Āpōśana* is a ritual gesture of drinking water in the palm with the thumb placed between pointer and middle finger.
7. The verse refers to the South Indian calendar. The 15th of the month is *paurṇami* of the ascending fortnight. The following fortnight ends on *amāvāsyā*. *Amāvāsyā* is an inauspicious day for people in Karnataka and Andhra Pradesh though considered auspicious by Tamilians. The difference in calendars between the north and south is apparent in the *śuddhadinam* which begins from the first day of the ascending moon for South Indians. For North Indians, *śuddha* begins from *paurṇami* or the descending Moon.

Canto Ten

1. *Kinnaras* are celestial guards with bodies of men with heads of horses. *Kinnara* here could also be a pun in Sanskrit *kim nara?* (Is it a battle between human beings?).
2. Bhairava is a destructive form of Shiva.
3. Java refers to Yama.
4. Refers to Indra who is lord of the gods.
5. The *sētu* is considered the boundary in the south.

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Appendix

Vṛtta metres in *Gadāyuddham*

Utpalamālā

I-1, 11, 19, 73; II-37; III-2; IV-9; V-49; IX-35; X-13, 16 Total 11

Campakamālā

I-10, 17, 22, 24, 35, 36, 47, 50, 53, 56; II-3, 43, 47; III-27, 30, 32, 85; IV-18, 20, 22, 43, 44, 45, 46, 50, 51, 54, 60; V-4, 10, 38, 40, 41; VI-12, 15, 29; VII-27, 59; VIII-23, 38, 59; IX-4, 5, 20, 33; X-2, 3, 4, 5, 6, 7, 15
Total 51

Mattēbha Vikrīḍitam

I-2, 3, 4, 6, 7, 12, 16, 25, 27, 33, 52, 55, 74; II-11, 12, 25, 33, 34, 48; III-2, 3, 12, 13, 22, 23, 29, 33, 34, 36, 37, 43, 47, 75, 86; IV-48, 52, 66; V-5, 7, 31, 35, 46, 52, 57, 58; VI-5, 6, 11, 16, 21, 23, 24, 33, 35, 38, 40, 47; VII-9, 32, 40, 41, 45, 60, 68, 69; VIII-10, 18, 36, 39, 46, 50, 52, 55, 63, 64, 65, 66, 67; IX-29, 36, 38, 39; X-14, 21, 22, 23, 24 Total 87

Mahāsrāgharā

I-28; II-30, 31; III-18, 72; IV-47; V-2; VII-13, 14, 15, 30, 42; VIII-19, 20, 41, 45, 49, 58, 60; IX-15; X-12 Total 21

Navanaḷina

I-71

Lalita Vṛtta

VIII-57

Prṭhvī Vṛtta

IX-3

All others are in *mātrā* metre, Kanda.